The
CHRISTIAN CENTURY
Published Weekly

We Are Men and Not God

In Reply to Karl Barth

By Reinhold Niebuhr

Need Lutherans Be Skeptics?

An Editorial

If China Goes Communist

By Robert Root

Cracker Boy's Vote

By Renwick C. Kennedy

15 Cents a Copy • October 27, 1948 • Six Dollars a Year

In This Issue

REINHOLD NIEBUHR played the same leading part in the recent Amsterdam Assembly of the World Council of Churches that he has played in all ecumenical gatherings of the past two decades. While there he heard Karl Barth deliver his now famous speech from the text, "Take counsel together and it shall come to naught." (For an account of that speech, see The Christian Century for Oct. 6.) Barth's speech has stirred Dr. Niebuhr to make the reply published in this issue. It is, we are convinced, the most important and hope-inspiring utterance to come from the so-called neo-orthodox wing of American Protestantism in many years.

ROBERT ROOT has just returned to the United States after as enlightening an experience as any American journalist has had during recent years. Shortly after the end of the war Mr. Root, then an editorial writer on the Des Moines, Iowa, *Register*, went to Geneva to serve in the public relations department of the World Council of Churches. That assignment took him to all parts of Europe. While on it he served also as Geneva correspondent of the Century. Leaving Geneva about a year and a half ago he has traveled homeward by easy stages, settling down for several months in the Near East, India and China.

RENWICK C. KENNEDY is minister of the Associate Reformed Presbyterian Church of Camden, Ala. His sketches of southern life, many of them printed in The Christian Century, have won for him a national following.

VIRGIL E. LOWDER executive secretary of the social service department of the church federation of Greater Chicago, is The Christian Century's new correspondent for the Chicago area.

ERNEST A. HEPP editor of *Christ und Welt*, outstanding Christian weekly published in Stuttgart, is The Christian Century's new correspondent for western Germany. He succeeds Ernest Lefever,

Continued in column 3

The CHRISTIAN CENTURY

Established 1884, as *The Christian Oracle*.
Name changed to *The Christian Century* 1900.
Refounded 1908 by Charles Clayton Morrison and developed as an undenominational journal of religion.

PAUL HUTCHINSON, *Editor*
HAROLD E. FEY, *Managing Editor*
CHARLES CLAYTON MORRISON, *Contributing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*
ROBERT L. WILLETT, *Publisher*

October 27, 1948

Staff Correspondents

Hampton Adams (St. Louis)
C. D. Brodhead (Philadelphia)
George Buckner, Jr. (Indianapolis)
F. W. Burnham (Richmond, Va.)
Marshall Burns (Lake Charles, La.)
J. Henry Carpenter (New York)
Walter D. Cavert (Syracuse)
W. Edgar Gregory (San Francisco)
George R. Grose (Los Angeles)
John J. Hurt (Atlanta)
Albion Roy King (Des Moines)
G. Merrill Lenox (Detroit)
H. H. Lindeman (Oklahoma City)
Donald G. Lothrop (Boston)
Virgil E. Lowder (Chicago)
P. H. Lunn (Kansas City)
W. O. Macoskey (Tacoma)
Acton Middlebrooks (Birmingham)
Alton M. Motter (Minneapolis)
Harvey H. Potthoff (Denver)
Henry G. Ruark (Chapel Hill, N. C.)
D. R. Sharpe (Cleveland)
Blake Smith (Austin, Tex.)
Alfred W. Swan (Madison, Wis.)
L. Ralph Tabor (Washington, D. C.)
Alva W. Taylor (Nashville)
J. M. Trimmer (Huntington, W. Va.)
Raymond B. Walker (Portland, Ore.)
O. M. Walton (Pittsburgh)
E. Ralph Wiborg (New Haven)
Marshall Wingfield (Memphis)
G. Baez-Camargo (Mexico)
W. G. Berry (Regina, Sask.)
Jiri Carda (Czechoslovakia)
E. Gueron (Turkey)
Ernest A. Hepp (Germany)
Richard E. Johnson (Puerto Rico)
K. E. Jordt Jorgensen (Scandinavia)
Grace K. Kerr (Japan)
Innes Logan (Scotland)
W. E. Mann (Toronto)
A. T. McNaughton (Australia)
Herbert L. Minard (China)
Joao Del Nero (Brazil)
Cecil Northcott (England)
P. Oomman Philip (India)
Stanley G. Pitts (South Africa)
DeCourcy H. Rayner (Montreal)
Siegfried Scharfe (Germany)
W. L. Thorkelson (World Council)
A. R. Tippett (Fiji)
Edward Whittemore (Honolulu)
Malcolm Wilson (New Zealand)
Pedro Zottele (Chile)

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Copyright 1948 by Christian Century Foundation. All rights reserved. Published weekly by Christian Century Foundation, 407 S. Dearborn Street, Chicago 5, Ill.

$6.00 a year. Canadian postage 50 cents extra; foreign postage, $1.50 extra

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries.

Contents

EDITORIAL

Editorial Paragraphs 1131
Need Lutherans Be Skeptics? 1134
Next Stop: Lend Lease? 1135

CONTRIBUTED ARTICLES

We Are Men and Not God, by Reinhold Niebuhr. 1138
If China Goes Communist, by Robert Root 1140
The Cracker Boy's Vote, by Renwick C. Kennedy. 1143

BOOKS

I Would Do It Again, by F. E. Davison 1145
Books in Brief 1145

CORRESPONDENCE 1146

NEWS OF THE CHRISTIAN WORLD

United Lutheran Convention 1148
Chicago 1148
New York 1150
Detroit 1151
England 1152
New Haven, Conn. 1153
Scandinavia 1154
Stuttgart, Germany. 1155
Atlanta 1156
New Zealand 1157

The Church Roll .. 1158

CURRENT FEATURE FILMS 1159

Calendar of Coming Events

Oct. 26-29. Foreign Missions Program of Advance Regional Meetings, Harrisburg, Pa.; Minneapolis; Jackson, Miss.
Oct. 31-Nov. 1. Foreign Missions Program of Advance Regional Meeting, Des Moines.
Oct. 31. Reformation Sunday.
Oct. 31. Chicago Sunday Evening Club; Harold C. Case, speaker.
Oct. 31. Ford Hall Forum, Boston; Stuart Chase, speaker.
Nov. 1-2. Foreign Missions Program of Advance Regional Meeting, Toronto.
Nov. 1, 6. Chicagoland School of Religion.
Nov. 2-3. Foreign Missions Program of Advance Regional Meeting, Vancouver.
Nov. 2-4. Northern California-Western Nevada Council of Churches First Convocation for Ministers and Laymen, Oakland.
Nov. 3. Chicago Institute for Religious and Social Studies Opening Meeting; Arthur C. McGiffert, Jr., Rabbi Ralph Simon, speakers. (Hotel Bismarck.)
Nov. 3. New York Institute for Religious and Social Studies Opening Meeting; Jacques Maritain, speaker. (Jewish Theological Seminary of America.)
Nov. 3-4. Foreign Missions Program of Advance Regional Meeting, Birmingham.
Nov. 4-5. Foreign Missions Program of Advance Regional Meetings, Washington, D.C.; Seattle.
Nov. 5. World Community Day.
Nov. 5-6. Foreign Missions Program of Advance Regional Meeting, Nashville.
Nov. 5-7. Philadelphia General Meeting of the Religious Society of Friends.
Nov. 7. Chicago Sunday Evening Club; Rabbi Morris Lazaron, speaker.
Nov. 7. Ford Hall Forum, Boston; Kurt Singer, speaker.
Nov. 8-9. Foreign Missions Program of Advance Regional Meetings, Denver; Oklahoma City; Portland, Ore.
Nov. 9. Boston Institute for Religious and Social Studies; Daniel T. McColgan, Walter G. Muelder, A. Howard Myers, speakers.
Nov. 9. Chicago Institute for Religious and Social Studies; Judah I. Goldin, Stanley R. Hopper, Henry Rago, speakers.
Nov. 9. New York Institute for Religious and Social Studies; Salo W. Baron, Robert Gordis, Charles W. Hendel, speakers.
Nov. 9-10. Foreign Missions Program of Advance Regional Meeting, Pittsburgh.
Nov. 9-11. Fifth Annual National Convocation on the Church in Town and Country, San Jose, Calif.
Nov. 11-12. Foreign Missions Program of Advance Regional Meetings, Cleveland; Lincoln, Neb.; Dallas; Fresno.
Nov. 14. Men and Missions Sunday (sponsored by Laymen's Missionary Movement).
Nov. 14-Dec. 5. United Church Canvass 1948 Program.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

Continued from column 1

who has returned to Yale to complete work for his doctorate. Dr. Hepp lived for a time in the United States; his wife is a native of Denver.

JOHN J. HURT new correspondent from Georgia for The Christian Century, is editor of the *Christian Index*, organ of the Georgia Baptist convention. His office is in Atlanta.

The
CHRISTIAN CENTURY
Undenominational

VOLUME LXV CHICAGO, OCTOBER 27, 1948 NUMBER 43

EDITORIAL

MUCH that the Archbishop of York said about modern wars in his world-reported convocation address was true. The fate of a defeated nation is immeasurably worse today than in the past. "Ruin and enslavement" are the consequences of losing a war these days—though it is embarrassing to have the archbishop remind us of this at a time when our side is supposedly reaping the fruits of victory. Nevertheless, it gives us the shivers to hear ministers of the gospel of Jesus Christ calling on Christians to support a rearmament program and to make ready to fight against totalitarian enslavement because there are "evils worse than war." Our experience is that when a parson begins to talk about there being things worse than war he is on the eve of erupting as a full-lunged belligerent, whooping it up for hostilities. To be sure, the archbishop was right. There are evils worse than war. But those who have any true conception of the nature of modern war will not find it easy to draw up a long list of them. Archbishop Garbett said that "the utter degradation of man, the loss of human rights, the trampling underfoot of all that is righteous and true" are worse than war. Let's not debate the point. But if a Third World War, fought with atom bombs and bacteriological weapons, sweeps the earth, will that end or increase "the degradation of man, the loss of human rights, the trampling underfoot of all that is righteous and true"?

Another Archbishop Prepares for War

Greek Pastor Sent To Athens Jail

SUCH ORTHODOX delegates as reached Amsterdam showed grave concern over the Declaration on Religious Liberty adopted by the World Council Assembly. (For the text see The Christian Century for October 6, page 1053.) They did not openly fight its adoption, but they made it very clear they did not like it. Now a dispatch from Athens to Religious News Service suggests reasons why Orthodox churchmen grow nervous when religious freedom is mentioned. It seems that the Greek civil authorities, undoubtedly under prodding from Orthodox quarters, have revived a decree issued by Metaxas, the unwept dictator, in 1938. This requires every piece of religious literature published in Greece to bear the stamp of the issuing denomination. It is said that the law was conceived to catch Jehovah's Witnesses, but the first actual sentence has been passed on the most prominent Protestant pastor in Athens. Dr. George A. Hadjiantoniou, minister of the Second Greek Evangelical Church of Athens and moderator of the General Assembly of that church (which is Presbyterian in tradition), has been convicted of breaking this old decree of the prewar dictator and sentenced to two months in jail. Greek Evangelicals have appealed to the World Council and to the Presbyterian World Alliance, but meanwhile Dr. Hadjiantoniou stays in jail. Religious freedom is as fragile in Athens, apparently, as all the other freedoms. But then, that is bound to be so. Where the great civil freedoms are abridged, religious freedom is always a sham.

Recriminations at U.N. May Mean Peace

NO IMPORTANT open developments have taken place in the U.N. sessions at Paris between the time our preceding issue went to press and the moment of writing. Mutual recriminations between the Soviet Union (helped now and then by its satellites) and the United States (helped by its allies) have reached a new peak of bitterness. If one were to judge the prospect by the language employed, one would be forced to conclude that the next world war is just around the corner. But there are reasons to hope that the unbridled nature of the speeches which have made the world's headlines was in fact a cover for an earnest exploration of the possibilities for some agreement. The efforts of the six smaller nations on the Security Council to secure some sort of deal before the Berlin issue comes up in the Council again, indicates their belief that a compromise is within the realm of possibilities. And one

who will burrow through the taunts and allegations of Vishinsky and the American representatives will discover that, under the verbal cover, there have been quite a few suggestions of a possible compromise. Vishinsky has put out feelers regarding a possible shift in Russia's attitude, involving concessions on Berlin, on Germany as a whole, on the atom bomb and on occupation forces. Dr. Jessup offered, if the Berlin blockade should be lifted, to take up the whole German question—which really means to reconsider the establishment of a separate west German state—in the council of foreign ministers. It would be foolish to place too much hope on such slight indications of behind-the-scenes maneuvering. However, it is possible that nations which have to save face may, if they have become too gravely committed in public to an intransigent position, try to cover their shifts toward compromise by a renewed ferocity of language.

Missionaries Reported Safe In Communist-Held City

ARE Christian missionaries in China safe in regions held by Communists? Are they able to carry on their missionary work? There has been a great deal of conflicting testimony in answer to these two questions. In our correspondence this week we print three letters which illustrate this disagreement. Of the three, the one from Robbins Strong seemed to us one of the most balanced and judicious we have seen. Mr. Strong says that Christian work and workers usually fare well during early periods of Communist occupation, but that trouble is likely to start when the Communist civil administrators, with their ideological contempt for all "capitalist drones," move in. The "people's courts" then offer full opportunity for the locally disgruntled, if such there are, to make trouble for the missionary or the Chinese pastor. Latest reports from Tsinan, the capital of Shantung province recently captured by the Communists, fit Mr. Strong's picture exactly. The Presbyterian missionaries in the college, the high school and the hospital there are reported to be "well and engaged in useful employment." There are neither food nor financial problems, according to Presbyterian headquarters in Shanghai, which adds that "the Communists are continuing their new policy of protecting missionaries, especially medical workers." But this is the first or military stage. It remains to be seen what will happen when the attempt is made to set up a Communist civil government. It may be necessary then to recall Mr. Strong's other assurance that, though it may be impossible for Christian work to advance under the Communists, it is always possible in one way or another to hold on.

First D.P.'s Leave For America

THE FIRST 1,070 men, women and children have left their displaced persons' camp in Germany. They should arrive in these United States about November 1. These are the forerunners of the 205,000 immigrants authorized by the Wiley bill. The planned complexities of the bill plus the usual clumsiness of immigration bureaucracy delayed the departure of these immigrants for months, so that there is a serious question whether the full quota under the law will reach this country before the bill's termination two years after passage. This is the more unlikely because Congress did not appropriate, either in its regular or its special sessions, sufficient funds to make its own law fully operative. However, this first contingent, which came from a D.P. camp near Frankfurt, is a symbol of some achievement and a promise of more. Officials of the International Refugee Organization provided the refugees with food for the 24-hour journey to Bremen where they will take ship. This organization, which serves about 600,000 of the 12,000,000 refugees in Germany, is now within a little more than a year of dissolution. If and when that occurs, all international aid to refugees will stop. Work should now be started (1) to secure an extension for two more years and at least 200,000 more persons of the American law permitting entry of displaced persons, together with liberalization of the terms of the law; (2) to get the United Nations to extend the life of the IRO for at least five more years, to permit it to use its facilities in behalf of all refugees in Europe and in the Near East as well; and (3) to get the United States and other nations which are in position to do so to enlarge the IRO budget so that international aid will be commensurate with the problem. The refugee problem as it exists today is largely the result of the policies followed by our nation and others during the postwar years. We are responsible, and this is the way to recognize that fact.

Catholics Push Search For D.P. Openings

CHRISTIAN brotherhood combined with church statesmanship has seldom been better displayed than in the plans which Roman Catholics are pushing to bring Catholic displaced persons from Europe to this country. Msgr. Edward E. Swanstrom, executive director of the war relief services of the National Catholic Welfare Conference, told the recent Boston convention of the National Conference of Catholic Charities exactly how that church is moving to see that every possible Catholic in the D.P. camps who might come to this country under the 205,000 special quota, gets here. It is simply a matter of careful organization at the local community level, and then devoted volunteer service. There are now 111 diocesan resettlement directors scattered throughout the United States. These are, probably without exception, priests, named to this particular task by their bishops. They in turn have organized committees in thousands of parishes, made up largely of laity. It is the business of these committees to turn up waiting jobs and homes, for visas will not be issued in Europe until these requisites have been provided in America. At the same time, careful investigations in the D.P. camps by Catholic commissions and social experts from this country have uncovered the members of that church with the skills to do the jobs

that the parish committees turn up over here. The result is that, with the D.P. stream just about to start flowing in this direction, the Catholic commission already has on file thousands of openings, which it can go on filling indefinitely just as fast as government authorities will let the D.P.'s come. How long will it be before Protestant diocesan or state organizations and Protestant parish committees begin to give a parallel demonstration of practical Christian fellowship?

Eisenhower Calls for Academic Freedom

WHEN General Eisenhower was elected president of Columbia University we viewed that choice with what might be called reserve. After reading the inaugural he delivered on October 12, however, we begin to hope that maybe the Columbia trustees have more of a president than they bargained on getting. That inaugural was a remarkable document; we can't remember another with equal punch since Robert M. Hutchins was inaugurated at the University of Chicago. True, it had its conservative passages, such as those which talked about the perils of statism, the threats to individual freedom and the basic nature of the rights of property. But it also talked of the dangers of concentrated power, and named "concentrated finance" as an example. It insisted that Columbia would permit "no administrative suppression or distortion of any subject that merits a place in the university's curricula"—and went on to name the study of communism as illustrative of what the new president had in mind. Finally it mounted to this magnificent passage: "America was born in rebellion, and rebellion against wrong and injustice is imbedded in the American temper. But whatever change our rebels of the American past may have sought, they were quick to proclaim it openly and fearlessly, preaching it from the housetops. We need their sort, and here at Columbia we shall strive to develop them—informed, intelligent rebels against ignorance and imperfection and prejudice. But because they have sought the truth and know it, they will be loyal to the American way, to the democracy within which we live. They will never tire of seeking its advancement, however viciously they may be attacked by those content with the status quo." Columbia already has the best football coach in the country. Now it looks as though it had quite a president. Next thing anyone knows, they are likely to have a university up there on Morningside Heights that will command the attention of the entire nation.

Corwin Attacks Ruling In Champaign Case

CRITICISM of the Champaign case decision of the Supreme Court was recently voiced by Edward S. Corwin, noted professor emeritus of jurisprudence at Princeton and a leading authority on constitutional law. Dr. Corwin spoke at a meeting of the men's club of Christ Church, Methodist, New York. He made five points, according to the *New York Times*. First, he said, the court did not justify its "intervention" in the matter. Second, the decision "is based on a figure of speech, the concept of a wall of separation between church and state." Third, "the decision is seen to stem from an unhistorical conception of what is meant by the 'establishment of religion' in the First Amendment to the Constitution." Fourth, "the prohibition on the establishment of religion by Congress is inconvertible into a similar prohibition on the states, under the authorization of the 14th Amendment, unless the term 'establishment of religion' be given an application which carries with it invasion of somebody's freedom of religion, that is, of liberty. Finally, the decision is accompanied by opinions and a mandate which together have created uncertainty in the minds of governing bodies of all public educational institutions." Dr. Corwin's first point is irrelevant. The court did act and its action stands until it is overthrown by another Supreme Court decision or by Congress. Second, the figure of speech which he derides corresponds with and expresses the meaning of the Constitution on this matter. Third, the First Amendment dealt not only with an establishment of religion, but prohibited Congress from making any law *"respecting"* or moving in the direction of an establishment of religion. Fourth, more than a half-century of history has passed since the Supreme Court ruled that the prohibitions of the First Amendment were made applicable to the states by the 14th Amendment, and that history cannot be forgotten or ignored. Fifth, the uncertainty which this decision creates in the minds of educational authorities is unnecessary and transient, but the chaos which would be produced by the overthrow of the decision would be calamitous and lasting.

Bishop Ordass Convicted; Reformed Church Signs Agreement

AT THIS DISTANCE it is impossible to know all that is happening in the church crisis in Hungary, either in the open or behind the scenes. Apparently, however, nationalization of the former church-controlled schools by the Communist government has succeeded in splitting the church forces squarely in two. As a result, Hungary may soon be treated to the dismal spectacle of one church bloc fighting another church bloc, while the Communists, proclaiming to all who will listen their devotion to religious freedom, stand on the sidelines and laugh and laugh and laugh. The split between Hungary's churches does not follow the traditional Catholic-Protestant cleavage. On the contrary, it finds Catholics and Lutherans lined up together against the Reformed (Presbyterian) and free churches. The latter are following the advice of Karl Barth, famed Swiss Reformed theologian, and are going along with the Communist government in its school nationalization. Catholics and Lutherans stand together in fighting that program. The result is a constant succession of government moves against Catholic and Lutheran churchmen, and an equally constant flow of government praise for the Reformed and kindred churches. Dramatic emphasis was given this cleavage early this

month when, within a single week, the Lutheran primate of Hungary, Bishop Ordass, was sent to prison for a two-year term while a government declaration showered approval on Bishop Revesz, of the Reformed Church, and President Csiky, of the Unitarian Church, who had just led delegations from both bodies in signing an agreement with the state. Bishop Ordass was convicted of irregularities in handling relief funds sent to Hungary by American Lutherans, although the Lutheran authorities in this country insist that every cent which has gone to that country has been forwarded through the Hungarian state bank. (See page 1124 in last week's issue.) The agreement signed by the Reformed and Unitarian churches pledged good will on the part of these toward the government, which for its part promised exemption of certain of their church schools from the nationalization program and continued state financial grants for the support of these churches. The swiftness with which all this will lead to an interchurch fight hardly needs to be pointed out.

Need Lutherans Be Skeptics?

ORGANIC UNION is now possible between eight Lutheran denominations, but nobody is excited. The prospects for Lutheran union are better than they have been at any time since 1930, but even those who have done most to joggle sectarian vehicles out of their institutional ruts expect little or nothing to happen. The heirs of the tradition which made it impossible for modern Christianity to forget justification by faith confront the greatest challenge of the 20th century without faith and without justification on the most important issue before them.

Why are Lutherans so skeptical? Why did the recent biennial convention of the United Lutheran Church offer to unite with all or any of the other seven member denominations of the National Lutheran Council if it did not expect that something important would happen as a result of such an offer? Proposals and talk about unity which are not accompanied by faith and evangelical commitment resulting in reconciling deeds can backfire, as the history of the Disciples of Christ, to mention no others, bears evidence. What is involved here is not bad faith, but faith of any kind, good or bad.

I

Widespread observance of Reformation Sunday is only one of the numerous evidences that other Protestants are learning from their Lutheran neighbors. We welcome this development, but offer the observation that right relations require at least a minimum of understanding by others of what Lutherans mean when they discuss union with denominations of the same heritage. It would be unfortunate, to put it mildly, if the opinion became widespread that inter-Lutheran unity proposals or statements are only intended to preserve an outmoded spiritual isolationism through the use of ecclesiastical double talk.

No explanation of Lutheran skepticism has much meaning unless it takes into account the present situation in that fellowship. There are now in this country 16 denominations which take the name or accept the traditions of Luther. All together they have a membership of 4,067,000. This community of faith is polarized. The positive pole is the National Lutheran Council, in which eight denominations carry on an extensive cooperative program. The largest of the N.L.C. denominations is the United Lutheran Church, which has 4,100 congregations and 1,886,000 members. It has just held its biennial convention, at which it not only held out an olive branch to its associates in the N.L.C. but authorized its commission on relations with other American Lutheran churches to enter into unity negotiations and to "participate in drafting a constitution and in devising such organizational procedures as may seem wise in effecting such a union."

The negative pole of Lutheranism is the Synodical Conference. Its largest denomination is the Lutheran Church, Missouri Synod, which has 4,400 churches and 1,576,000 members. It refuses to cooperate even with other Lutherans in the National Lutheran Council, and generally follows a line toward other Protestants which reminds one of Russia in the United Nations. Like Russia, it has organized its satellite denominations, such as the Wisconsin Synod, into an alliance behind an effective ecclesiastical iron curtain of non-intercourse. None of the Synodical Conference churches are likely to unite with others. Their position however has a great influence on the National Lutheran Council denominations because in each group many church members lean toward Missouri.

II

Between these two groups stands an association known as the American Lutheran Conference, which will hold an important meeting in Detroit on November 11. This is a loose organization of five Lutheran churches, with these memberships: American Lutheran, 669,000; Augustana Evangelical, 427,000; Evangelical, 734,000; Lutheran Free, 55,000; and United Evangelical, 42,000. Together these denominations have more than 1,500 congregations and 1,827,000 members. If they could unite, they would constitute a body approximately the size of the United Lutheran Church or the Lutheran Church, Missouri Synod. Some Lutherans have decided that this union, which has a political parallel in the "Third Force" governments of France and "Western Union" in Europe, is the most desirable next step in Lutheran development. Last spring the small United Evangelical Lutheran Church formally proposed merger of the American Lutheran Conference denominations. It added that if this is not feasible, it is ready to unite with the Evangelical Lutheran Church, the larger denomination whose antecedents are principally Norwegian.

It is this situation which makes Lutherans skeptical of all talk of unity among themselves. Its complexity not only creates opportunity for endless political maneuvers, but makes such maneuvers inevitable. This is not to say that Lutherans are more likely to play church

politics than Methodists or Southern Baptists, or that such contriving is necessarily evil in itself. But it is clear, to others if not to Lutherans, that such a constellation of separate denominational sovereignties sets up currents and counter-currents, attractions and repulsions, which are bound to exhaust the energies and tax the ingenuity of church leaders. In the end they wear themselves out without ever being able to rise to the position where they can feel they are serving the largest ends of Lutheranism, to say nothing of evangelical Christianity.

This point finds a perfect illustration in what happened when the United Evangelical Lutheran Church proposed that the American Lutheran Conference churches unite. The Augustana Lutherans countered with the proposal that all the National Lutheran Council bodies merge. The American Lutheran Church sent word to the United Lutheran Church that it stood ready to consider its proposals, but it voted to approve union with the American Lutheran Conference bodies. The United Lutherans were leaning toward the Augustana proposal, but at Philadelphia last week offered to unite with any of the seven N.L.C. bodies. These are the United Lutheran Church, the five American Lutheran Conference bodies, the Danish and the Finnish Lutheran churches. The combined membership of the last two is around 50,000. It is typical of Lutheran skepticism that many now regard that United Lutheran offer as having been less a bid for unity than a move to prevent the organization of a third force denomination which would leave it out.

III

Lutheran skepticism concerning union arises naturally out of Lutheranism's heritage of sectarianism and out of a leadership which has reflected and exaggerated sectarian, cultural and sociological differences. But these things are transient, as the churches are recognizing by their attention to the question of church union. One of the most important forerunners of the new day is the National Lutheran Council. This remarkable inter-Lutheran agency is already carrying on many of the most important functions of a church uniting its eight constituent denominations. In public relations, radio, welfare and student work, American missions, Lutheran world action, work with prisoners of war and for orphaned missions it is doing for all more than the sum of individual efforts by single denominations could possibly equal. In 1947 it raised and spent over $5,700,000, of which over $4,800,000 went to Lutheran relief and rehabilitation throughout the world but particularly in Europe. Work together in the National Lutheran Council has already advanced its member churches a long way on the road to organic union.

But they still have a considerable distance to go, and covering that mileage is going to require forethought and resolution. Organic union of the N.L.C. denominations waits until some men are ready to stake their personal destinies and the future of their denominations on the faith that it is possible and necessary to achieve Lutheran unity in our time. Personal dedication and evangelical conviction are needed, as solid, determined and responsible as the Lutheran character can produce, as well as the wisdom of great churchmanship. Our acquaintance with Lutherans gives us confidence that sooner or later that kind of leadership will be raised up. But the burden of these remarks is that it is impossible to exaggerate the importance, for all other Protestants as well as for Lutherans, that it be sooner.

Next Stop: Lend-Lease?

ONE WEEK from today the United States will have a new president-elect. The campaign, as this is written, is winding up in a blur of apathy. The candidates are still speaking, but nobody listens. The pollsters are still predicting, but nobody pays attention. Mr. Truman is still insisting that he will be re-elected, but if he really believes it he will be the only person in the country surprised next Tuesday night. And the campaign is closing without either candidate discussing with the public the policy which will be launched openly not later than 9 o'clock Washington time next Wednesday morning, that will be in high gear by the time Mr. Dewey enters the White House, and that will probably affect more powerfully the lives of Americans during the next four years than any other to be adopted during that period. That policy is the reinstatement of lend-lease.

The drive to launch another lend-lease program is already under way. It is openly espoused in the editorial columns of powerful newspapers. It is being called for by political leaders and the press in western Europe. It is assumed in such a proposal as that of Senator Chan Gurney, chairman of the armed forces committee of the Senate, that the United States enter into a hard-and-fast military alliance with the five nations of the Brussels agreement plus Spain. It would commit this country to rearming at least five European nations—Great Britain, France, Belgium, Holland and Luxembourg—and as many more as might wish to be included in the program. Just as it has been announced that the British fleet will be re-equipped with American machinery in order to make it possible for it to use American naval radar and other secret devices, so these western European armies would, by being supplied with weapons from American arsenals, become adjuncts of the American army and hence be under the virtual control of the Pentagon building in Washington.

I

Why is a tremendous campaign for a new lend-lease program about to be launched as soon as Republican and Democratic party leaders can be sure it will not scare citizens away from voting for their candidates? Because the appeal to the U.N. to resolve the crisis with Russia is expected to end in failure, and this is the alternative policy which at the moment is most vigorously backed in the hope of checkmating the Soviet Union. In the expectation that diplomatic measures, whether in the U.N. or through other channels,

are doomed to wind up in an impasse, lend-lease is being boosted as the most effective way, short of a shooting war, to dissuade the men in the Kremlin from further aggressive action in western Europe. If the armies of the nations in the Brussels pact (population 106,000,000) plus those of the Iberian peninsula (population 35,000,000) can be conscripted to a size proportionate to that of the American army at war level and equipped as would be the American army, then Stalin, Molotov & Company will take a more conciliatory line. That, at least, is the argument. The American people will hear it incessantly between now and the reassembling of Congress, although they have not heard it at all during the recent weeks when they were getting ready to exercise their prerogatives at the polls.

A return to lend-lease, in other words, will be an effort to secure a military solution, short of a shooting war, for the mess with Russia we are in. It will not be exclusively military in its motivation. There are influential business interests, for example, which are already growing anxious about what to do if and when our export trade and our phenomenal annual capital investment of $40 billion begins to fall off. "We are near the peak—no one knows how near—of the biggest boom in our history," says Chester Bowles in an article in the *New York Times Magazine* that every thoughful American should read. "In the past such a boom as this has always resulted in a crack-up." Mr. Bowles argues that there need be no crack-up this time if business men such as Paul Hoffman, Beardsley Ruml, Philip Reed and the members of the Committee for Economic Development set the pattern for action by the business community when clear signs appear that the joyride is over. He knows well, however, that they will not be allowed to do so, and he warns that the result is likely to be the crash to end all crashes.

There are business leaders more conservative than Mr. Bowles who are just as afraid of a coming crash. Moreover, they fear that if such a crash comes in the administration of the first Republican president since Herbert Hoover it will finish off the Republican party. So they seek something that will head off the crash, and they do not monkey around, as does Mr. Bowles, looking for business messiahs of the Hoffman stripe. They want lend-lease. Let the mills and factories of America be given the orders to re-equip the armies of western Europe, and the danger of the boom's collapsing before 1952 will be over! Even Mr. Bowles, New Dealer that he is, cannot refrain from reminding his readers that despite New Deal pump-priming there were still 8,000,000 unemployed when the war came along in the Roosevelt days to rescue our economy.

It would be foolish not to take this economic factor into account when examining the causes behind the demand for a new lend-lease. Nevertheless, the main drive will be military. This "solution" of our difficulties with Russia, if solution it is, is military. It will therefore wear the superficially realistic aspect that most military answers to world problems wear. On paper, it looks easy to draw up a military equation—the Red army on one side balanced by a re-equipped alliance of western European armies sufficient to hold it in check until the determining weight of American forces can be brought into action—that will impose a truce until a European Western Union has gained enough reality and strength to hold Russia in check indefinitely and so secure a permanent peace.

II

Mr. Dewey has not yet indicated how he feels about this lend-lease proposal, but it seems to us that before it is accepted by the American public as the cure-all it is claimed to be there are certain considerations worth thinking about.

First, military solutions often turn out to be trouble-making rather than trouble-ending. In the present crisis over Berlin, for example, there are very competent American observers who hold that a root cause of the trouble has been the dominant part played by military minds. Dr. Douglas Southall Freeman, our greatest military historian, is one who believes this. Walter Lippmann is another. "What brought us to the dangerous crisis we are now facing," he has written, "was no new accretion of Soviet power. . . . Our position was improving steadily and remarkably through the whole period since the inauguration of the Marshall plan. . . . What did happen was that by a miscalculation of the condition in Germany we adopted a German policy which did not originate in the state department, but which in the absence of a President the department did not have the strength or the conviction to oppose. That policy brought the conflict with the Soviet Union to a premature showdown at Berlin, the weakest point in our whole position." When Mr. Lippmann says the policy did not originate in the state department he means that it did originate with our generals in Berlin and in the Pentagon building. If the generals have been mistaken heretofore, they can be mistaken again.

Second, it must be remembered that a lend-lease policy will impose enormous new costs on American taxpayers and will badly upset economic recovery measures already under way in Britain and France. President Truman, who must present the federal budget to the next session of Congress no matter what happens next Tuesday, has been so disturbed by the military expenditures already in view that he has ordered the armed services to hold their askings down to $15 billion. They must obey his orders, but it is reported from Washington that they will place before Congress supplementary askings for another $5 billion as the absolute minimum requirements of the U.S. army, navy and airforce. Add to this $20 billion a lend-lease program for re-equipping European armies which will begin not lower than $3 billion the first year, and go up from there, and the American taxpayer faces a bill of staggering proportions.

Moreover, the diversion in Europe of manpower and materials to the rearmament proposed will knock galley-west recovery programs now under way there. Sir Stafford Cripps was quoted, on his recent visit to this country, as believing that the lend-lease plan could be put into effect without serious effects on England's recovery. His reported remark brought such immediate protests in England that Sir Stafford had to explain he

had been misunderstood, and that what he had really said was that "present defense plans" would not interfere with British recovery though "some greater rearmament drain" might do so. (See *New York Times* for Oct. 5, page 2, and Oct. 6, page 9.) There is, indeed, a difference.

Third, it may seriously be doubted whether the weakness of western Europe, when it comes to holding Russia in check, is a matter of the size and equipment of armies. France was reputed to have the finest army in Europe in 1939. It proved a setup for Hitler because the French had no stomach for war. What was so then is much more so now. If the United States is prepared for a war it will carry to the Russians from the start and fight on Communist territory, the masses in western Europe are willing. They may even be, as Reinhold Niebuhr believes, enthusiastically in favor of such a war. But if the war is to be fought again across and above their cities and fields, with their civilians its first and most helpless victims, they want no part of it. The outcry already raised against what are presumed to be the plans of American generals to withdraw to English and Spanish bases and from there eventually to launch an invasion to wrest the rest of western Europe from the Russians shows how little readiness the masses there have to become involved in such a war, no matter how many divisions the United States may offer to outfit.

Fourth, it is arguable at least that the arming of western Europe, instead of making the men in the Kremlin stop, look and listen, would work in just the opposite way. In its October 4 issue *Time*, in a remarkably well informed discussion of the omnipresent question, "How close is war?" argued that the Politburo is now divided between members X, Y and Z. "If Politburo Member X believes that the U.S. is now stronger than Russia, but that in the future U.S. strength will decline while Russia's rises, he would logically be against war now. If Politburo Member Y believes Russia is stronger than the U.S. now, but destined to decline in relative strength, he would logically be in favor of war now. For all the West knows, the balance is held by Politburo Member Z, who believes that strength is roughly equal now. To Z any sign that the West is declining is an argument for postponing war until it declines further; any sign that it is rising is reason for fighting now." If the Z members of the Politburo see U.S. resources being poured into the making of great armies in western Europe which can be used as allies against Russia, will lend-lease prove a war deterrent?

Fifth, the stabilization of Europe and its return to a lasting peace requires a genuine Western Union and an ultimate United States of Europe. But the basis for both must be economic, not military. The French reaction to the recent appointment of Field Marshal Montgomery to command of the five armies supposedly united under the Brussels agreement has revealed the foundation of sand beneath a military union. Only a union of economic interest and effort will erect a sturdy, self-reliant and reliable bloc of genuine democratic strength west of the Elbe to balance and hold back the Communist advance. A Western Union which is fundamentally nothing more than a military contrivance, such as the proponents of lend-lease are working for, will leave the common people apprehensive, bitter in spirit and convinced that they are to be made the victims of a power struggle between two giants who will care very little about what happens to them while they plunge into a decisive war against each other.

III

At Salt Lake City Governor Dewey made a speech which sounded as though he understood that the unification of western Europe must be primarily economic and not military. Under his administration, he promised, the Marshall plan will be used "as a means for pushing, prodding and encouraging the nations of western Europe toward the goal of European union." The output of the Ruhr will be made to serve "the peaceful needs of a great European federation." These, and other generalities in the same speech, sounded good; they did not sound like the words of a president-prospective who would put his reliance for working out the European problem into a great scheme for military rearmament. Perhaps we would have been more reassured by them if we had not happened to know that a ghost who had a major hand in writing Mr. Dewey's speech was also the principal ghost of the Chautauqua "peace" speech in the 1936 campaign in which Mr. Roosevelt warned the nation against the fool's gold of rearmament prosperity and promised that, by strict compliance with the neutrality law, he and his secretary of state would see that this country would not become involved in any coming European conflict.

This requirement that European unification and recovery shall be in economic and not military terms is one of the matters on which John Foster Dulles has been unwaveringly clear. If Mr. Dewey makes Mr. Dulles his secretary of state, we will feel every reason to hope that the new administration will see how specious are the promises of a European solution in the military terms of lend-lease, and how inescapable is the requirement of an economic solution as the first step to a political and social solution. Therefore, loud as will be the shouts for military lend-lease that will go up beginning next Wednesday, we do not believe that it is as yet by any means determined that the new administration will be overwhelmed by them. And we think the masses of the people of the United States will not be swept off their feet by this coming propaganda barrage if they stop long enough to remember that, eight years ago, the first lend-lease legislation was sold to them as a program "short of war." It turned out to be something far different.

Grounded

YOUTH above the path would soar,
Demanding wings for boundless flight,
While Age's meek request is for
The humble strength to walk upright.

MARGARET EVELYN SINGLETON.

We Are Men and Not God

By Reinhold Niebuhr

BEYOND the traditional differences between confessions at Amsterdam the most marked theological contrast, apparent at the first Assembly of the World Council, was between what was frequently described as the "Continental theology" and what was with equal inaccuracy known as the "Anglo-Saxon approach to theology." Both designations were inaccurate because many Continentals did not share the first approach, and the second was "Anglo-Saxon" only in the sense that beyond all denominational distinctions in the Anglo-Saxon world, delegates from that world all seemed united in their rejection of the Continental position.

Issues Raised by Barth

This position might best be defined as strongly eschatological. This does not mean that it placed its emphasis primarily upon the hope of the culmination of world history in the second coming of Christ, the final judgment and the general resurrection. If the position is termed eschatological it must be regarded as a form of "realized eschatology." Let Karl Barth's words explain the emphasis, since he was the most persuasive spokesman of the position. The assurance, declared Barth, that "Jesus Christ has already robbed sin, death, the devil and hell of their power and has already vindicated divine and human justice in his person" ought to persuade us "even on this first day of our deliberations that the care of the church and the care of the world is not our care. Burdened with this thought we could straighten nothing out." For the final root of human disorder is precisely "this dreadful, godless, ridiculous opinion that man is the Atlas who is destined to bear the dome of heaven upon his shoulders."

No Christian would quarrel with the affirmation that the church finds the true and the new beginning of life and history in the revelatory and redemptive power of our Lord's life, death and resurrection. The questions which arose at Amsterdam were about the conclusions which were drawn from this article of faith. Did not these conclusions tend to rob the Christian life of its sense of responsibility? Did they not promise a victory for the Christian without a proper emphasis upon repentance? And did they not deal in an irresponsible manner with all the trials and perplexities, the judgments and discriminations, the tasks and duties which Christians face in the daily round of their individual and collective life?

The Testimony of St. Paul

The first conclusion which Barth drew from the Christian certainty that Christ has already gained the victory over sin and death was that "the care of the church is not our care." We must rather commit the church unto the Lord "who will bring it to pass." He has called us to be his witnesses but not to be "his lawyers, engineers, statisticians and administrative directors."

One is a little puzzled about this complete rejection of differentiated functions, since the precise point of St. Paul's classical chapter on the church as the body of Christ in I Cor. 12 is that there are not only "diversities of gifts" but also "differences of administration" and "diversities of operation" within the church. And St. Paul does have a "care" about the church, which is very relevant to our present ecumenical task. His care is lest diversities of gifts and differences of administration tempt "the eye to say to the ear, I have no need of thee." In other words, he is afraid that special gifts and functions within the church may become the occasion of the isolation of one member from another, rather than the basis for their mutual growth in grace. It is in this way that sin enters the church and divides it. If these divisions are to be overcome, must there not be a contrite recognition of the sinful pride in our special gift or function by which we have become divided?

What is that but "care" about the church? It is the basis of the "dying with Christ" without which, according to the Scripture, there can be no new and triumphant life with him. The real weakness of this unvarying emphasis upon what we cannot do and upon what Christ has already done is that it tempts the Christian to share the victory and the glory of the risen Lord without participating in the crucifixion of the self, which is the scriptural presupposition of a new life, for the individual, the church and the nation.

Decrying the Prophetic Function

We are warned with equal emphasis that "the care of the world is not our care." We are to beware lest we seem to present a kind of "Christian Marshall plan" to the nations. This is a wholesome warning against the pat schemes of Christian moralists. But does it not annul the church's prophetic function to the nations? Must not the church be busy in "the pulling down of strongholds, casting down imaginations and every thing that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ"?

In such a day as this we are particularly confronted with the fact that nations and empires, proud oligarchies and vainglorious races have been "wounded" by the divine wrath in the vicissitudes of history and "have not received correction." It is a sobering fact that judgment so frequently leads to despair rather than to repentance. It is not within the competence of the Christian church to change despair into repentance. That possibility is a mystery of divine grace. But it *does* belong to the "care" of the church for the world that it so interpret the judgments under which nations stand, and so disclose their divine origin, that there is a possibility of repentance.

If the gospel is made to mean merely the assurance of God's final triumph over all human rebellion, it may indeed save men from anxious worries. But does it not also save them prematurely from ther own perplexities? It prevents them from indulging in the vainglorious belief that they can create the Kingdom of God by their own virtue. But does it remind them that they are "workers together with Him"? Is this not, in short, a very "undialectical" gospel in which the "Yes" of the divine mercy has completely canceled out the "No" of the divine judgment against all human pride and pretension?

What Help for Christians?

The second question one is forced to raise about this emphasis is whether it has any guidance or inspiration for Christians in the day-to-day decisions which are the very woof and warp of our existence. Barth insists that we have no "systems of economic and political principles to offer the world." We can present it only "with a revolutionary hope." This emphasis has its limited validity. Christianity is too simply equated by many with some simple system of "Christian economics" or "Christian sociology." But Barth's teachings seem to mean that we can, as Christians, dispense with the principles of justice which, however faulty, represent the cumulative experience of the race in dealing with the vexing problems of man's relations to his fellows.

We ought indeed to have a greater degree of freedom from all traditions, even the most hallowed, as we seek to establish and to re-establish community in our torn world. But freedom over law cannot mean emancipation from the tortuous and difficult task of achieving a tolerable justice. It is certainly not right for Christians to leave it to the "pagans" of our day to walk the tightrope of our age, which is strung over the abyss of war and tyranny, seeking by patience and courage to prevent war on the one hand and the spread of tyranny on the other, while the Christians rejoice in a "revolutionary hope" in which all these anxieties of human existence, and the particular anxieties of our age, are overcome proleptically. It is particularly wrong if we suggest to these pagans that we have no immediate counsel in the present perplexity but that we will furnish a "sign" of the "coming Kingdom" by some heroic defiance of malignant power, if the situation becomes desperate enough. We will not counsel any community that this or that course might lead to tyranny. We will merely prepare ourselves to defy tyranny when it is full blown.

'Crisis' Theology Gone to Seed

Here there are suggestions of a "crisis" theology, but not in the connotation originally intended. It is only fair to Barth and to those for whom he speaks to acknowledge gratefully the great contributions which this theology made to the struggle against tyranny in recent decades. Its interpretation of the Christian faith helped to create a heroic heedlessness, a disposition to follow the scriptural injunction, "Be careful in nothing." This resulted in a very powerful witness to Christ in the hour of crisis. But perhaps this theology is constructed too much for the great crises of history. It seems to have no guidance for a Christian statesman for our day. It can fight the devil if he shows both horns and both cloven feet. But it refuses to make discriminating judgments about good and evil if the evil shows only one horn or the half of a cloven foot.

There is a special pathos in the fact that so many of the Christian leaders of Germany are inclined to follow this form of flight from daily responsibilities and decisions, because they are trying to extend the virtue of yesterday to cover the problems of today. Yesterday they discovered that the church may be an ark in which to survive a flood. Today they seem so enamored of this special function of the church that they have decided to turn the ark into a home on Mount Ararat and live in it perpetually.

Barth is as anxious to disavow any special responsibilities in our debate with a secular culture on the edge of despair as in our engagement with a civilization on the edge of disaster. We are not to worry about this "godless" age. It is no more godless than any other age, just as the evil in our day is neither more nor less than that of any previous period. We seem always to be God rather than men in this theology, viewing the world not from the standpoint of the special perplexities and problems of given periods but *sub specie aeternitatis.*

Have We Nothing to Say?

In any event, says Barth, we are not to enter into debate with the secularism of our age. With a special dig at his old opponent Brunner, who had analyzed the "axioms" of secularism to prove that they were filled with idolatry, Barth warned that we had nothing special to say to the godless people of our age which we would not have said in any age. What we have to say to them is that "Jesus Christ died and rose again for them and has become their divine brother and redeemer."

Does this mean that St. Paul had no right to analyze the meaning of the yearning of his day for the "unknown God" and prove its relevance for the gospel? When Julian Huxley, for instance, writes a book, *Man in the Modern World,* in which he manages to distil every error of modern man about himself and his destiny, his virtue and his wisdom, is the Christian apologist to refrain from every apologetic assault upon some of the absurdities of these modern beliefs? Is he merely to assure Mr. Huxley that Christ died for him, even though Mr. Huxley could not, in his present state of belief, possibly understand why anyone should need to die for us?

One sees that the church is as rigorously prohibited from turning a furrow in the field of culture as in the field of social relations. Let the church remain an ark, ready to receive those who are fleeing the next flood. If meanwhile weeds should grow in the garden of either culture or civilization that is not surprising, since the church knows a priori that weeds grow in every human garden.

With the fullest appreciation of what this theology did to puncture the illusions of churchmen, theologians and moralists, one must insist that this is not the whole gospel. It warned the church rightly that it must bear

witness, not to its own power but to the power of God, not to its capacity to build the Kingdom but to the Kingdom which has been established by divine grace.

But the Christian faith, which can easily degenerate into a too simple moralism, may also degenerate into a too simple determinism and irresponsibility when the divine grace is regarded as a way of escape from, rather than a source of engagement with, the anxieties, perplexities, sins and pretensions of human existence. The certainty of the final inadequacy of the "wisdom of the world" must not be allowed to become the source of cultural obscurantism. The Christian must explore every promise and every limit of the cultural enterprise. The certainty of the final inadequacy of every form of human justice must not lead to defeatism in our approach to the perplexing problems of social justice in our day. The possibilities as well as the limits of every scheme of justice must be explored. The certainty that every form of human virtue is inadequate in the sight of God must not tempt us to hide our talent in the ground.

One of the tasks of an ecumenical movement is to prevent a one-sided statement of the many-sided truth of the gospel. "Narrow is the way which leadeth unto life." There is an abyss on each side of that narrow way. Anyone who is too fearful of the abyss on the one side will fall into the abyss on the other side. We "Anglo-Saxons" who object to this one-sided emphasis may be corrupted by many Pelagian and semi-Pelagian heresies. We stand in need of correction. But we also have the duty to correct.

We are embarrassed about our correction because we cannot deny that this "Continental" theology outlines the final pinnacle of the Christian faith and hope with fidelity to the Scriptures. Yet it requires correction, because it has obscured the foothills where human life must be lived. It started its theological assault decades ago with the reminder that we are men and not God, that God is in the heavens and that we are on earth. The wheel is come full circle. It is now in danger of offering a crown without a cross, a triumph without a battle, a scheme of justice without the necessity of discrimination, a faith which has annulled rather than transmuted perplexity—in short, a too simple and premature escape from the trials and perplexities, the duties and tragic choices, which are the condition of our common humanity. The Christian faith knows of a way through these sorrows, but not of a way around them.

If China Goes Communist

By Robert Root

THE WEST is going to have to get used to a different, new mental image of China. For twenty years or so, even with the Japanese invasion, the name of Chiang Kai-shek has symbolized a certain continuation and unification of the Chinese republic. Feudal lords generated the power behind Chiang. Perverted Confucian principles of family loyalty were supports for a web of patronage and graft that enriched the ruling clans. But neither philosophy nor religion produced in the regime an effective concern for society as a whole.

Now the Chinese are engaged in "a great civil war, testing whether this nation, or any other nation, so conceived and so dedicated, can long endure." Inflation shouts that the answer is "No." If Americans are infinitely bored by the tale of Chinese currency, the Chinese are decidedly not. With a pang, you feel what it means to the population as you see a man pay CN$300,000 for streetcar fare, an amount equal to a week's wages only a few months ago. How can he save, how can he plan? Beyond the sunset, he is utterly insecure.

There is no faith in the new money. How can it help but follow the course of the old, when the Americans have not backed it and when the government cannot possibly have resources that were not available before? How can you, indeed, even hope to keep prices down as you drag through another year of interminable war? The masses, even business men who are rich in comparison with the weary coolie, look for an alternative. How can Communism be worse than quicksand?

Truman gets nothing like the resentment which swells against Chiang. People differ as to whether Chiang is a crook with the rest or an innocent man in the grip of a greedy feudalism he would like to lead and control, but can't. But agreement grows that Chiang cannot last more than a few months longer. Chiang's own statements begin to sound desperate.

So, what then? There will be a reshuffle. Power may be dealt to "liberals" in the ruling Kuomintang, a school now wishfully symbolized by the new vice-president, Li Tsung-jen. This is the old dream of liberal democracy blossoming out of corruption. But it does not appear to be in the nature of things that the feudal cliques will relinquish power until forced to. With a bludgeon, the United States might impose a more representative government. But the greater present prospect is that the same old Kuomintang, with a different front, will try to hole up in a southern bastion.

Meanwhile, Communist China expands inexorably. Anti-Communists liken the Reds' Asiatic goals to those of the Japanese militarists, and the new Communist offensive plugs away against the uninspired defense with similar success. As I have often heard it remarked of Germany and elsewhere, what will happen in China depends on "the international situation." A Republican election victory in the United States may increase American support and leadership in China to the point

where Nanking can hold the line. Apparently one reason why there is no incontrovertible evidence of Russian aid to the Chinese Communists is that the Soviet Union has not felt its assistance required heretofore. If we really stiffened Nanking, doubtless the U.S.S.R. would assist its side. Cloaked international warfare like that of the Spanish civil war would rage on a large scale at the heart of China. Excluding these imponderables and simply extrapolating the curve of the past two years, you arrive at something very like the Communists' confident prediction: Complete Red control of China in three or four years.

A Coalition under Communist Control

In the British colony of Hongkong, which is becoming a center of exile intrigue, there is now shaping up a scheme designed to confuse American opinion about this new China in the making, this second China which indeed has to be recognized as already existing. The rigidity of the Chiang regime last fall brought the outlawing of liberal, middle-of-the-road elements like the Chinese Democratic League. Groups of leaders fled to Hongkong, and in recent months these have been effectively infiltrated with fellow travelers. Now, in a pleasant exchange of messages, the Communists and liberals have agreed to call a conference of all "democratic" groups somewhere in the Communist territory. Its aim will be to set up a coalition government.

The pleas which would be made by Henry Wallaces throughout the world for sympathy toward, and recognition of, this "popular front" regime are obvious. Some Chinese liberals say that they would have no more opportunity or permanence in such a setup than Benes did (though it is doubtful if they have the strength to hold back the tide). Communist chairman Mao Tze-tung himself says that the united front must be under the "firm leadership" of the party.

Christian Work in Communist China

What is the prospect for Christianity in this Communist, or Communist-dominated, China? The general assumption among Christians is that the survival of Christianity will be jeopardized and that mission work will be impossible. Until now, at least, worship services and "safe" sermons have been permitted in the Communist areas, but Sunday schools, "Y's" and direct evangelistic work are forbidden. Sometimes church properties have been destroyed. Christians have been killed and imprisoned, but so far as I could discover, religion has never been a reason for prosecution, though it may at times have been a secret contributory factor.

Yet any general picture is impossible to draw, for the official attitude toward religion may vary within a city. In some parts worship is permitted, and in other parts no religious meetings may be held. As has been true in areas of Europe occupied by the Russians since the war, the rules vary according to the local commander.

There is more mission work in Communist China than one might think. Hospitals, which are useful to any army at war, get more sympathetic treatment than other institutions. Catholics of all nationalities, and Americans, get the shortest shrift. Danish and British missionaries are at work in Manchuria. A recent visitor reports that the London Missionary Society has a school open in Red territory near Tientsin. A Lutheran nurse has held on in Honan after her colleagues evacuated, and a Presbyterian woman has stayed in Shantung. Others have tried to carry on but have given it up as a bad job. They have retreated, less before actual persecution than before the immense difficulties of working under arbitrary rulings, with Red army forces in almost complete, corroding occupation of properties.

The impact on different denominations depends upon the number of baskets in which they have put their eggs. Missions of the United Church of Canada and the Church of the Brethren, which were in northern areas now "liberated," have been wiped out and the missionaries have taken work with other churches. A large group of Lutherans from America have been evacuated from Honan, and they are joining other Lutheran missions or starting new stations in Kuomintang areas. American Presbyterians have a city foothold in Shantung but have found their major work in Communist-held rural areas there impossible. English Baptists, American Southern Baptists, Southern Presbyterians, Congregationalists, both American and British Methodists and the Church of England have been adversely affected.

The Missionaries Are Tired

There is, I think, nowhere in the world a more tired group of missionaries than those in China. For a quarter of a century their work has been interrupted every few years by war. Some have been forced to leave their homes and have lost everything two, three and four times, then have gone back courageously to start again. Human nature cannot endure this sort of thing indefinitely. Despite warnings from the U.S. consulates, many American missionaries hang on in threatened sections. But the immense weariness of the old hands contributes to a feeling that the struggle really isn't worth it after the Communists take over. Besides, it is argued (and in truth), their presence only makes it more difficult for the native Christians.

Perhaps Christian difficulties in the north are a part of war. An optimist can hope that peace will bring easier conditions. A young Canadian Christian who recently spent four months far behind the front in Communist areas believes that even now there is hope for mission work if the missions make the right approach in that section.

Officially, of course, the Communists claim that they stand for religious freedom, and that claim may be a lever for getting permission to do religious work in a Chinese Communist state. One of the real siren lures of the prospective coalition will be the song that, whatever one may think of the religious record in Russia, a Chinese popular front will guarantee liberty. And so long as the coalition sun is in the sky, perhaps a nimble church really can reap.

Shen Chun-ju, a tiny, 75-year-old leader of the Democratic League dissidents in Hongkong, who is certain to get a good post in the coalition, went into the religious question rather thoroughly for me. While professing no

religion, he pointed out that at the moment he had on his desk a book by Y. T. Wu on the Christian conception of God. Mr. Shen said there would unquestionably be freedom of religion under a united-front regime. China needs land reform, but perhaps other Communist ideas are unsuitd to China; certainly, he said, freedom of thought and religion are needed in China. Christians have helped the Chinese revolution, and missionary friends, who include "a lot of progressive elements," made possible the organization of the liberal faction he heads.

Mr. Shen added that Catholic influence is still very great in the north and that freedom will also be given Catholics, "except that spying for reactionaries will be prevented." This remark, together with a laughing comment in almost the same breath that there will be freedom of the press "except of course for reactionaries," should temper optimism about a coalition. What is freedom to a Chinese liberal may not be freedom in the eyes of a Western missionary.

Communist with Mission Education

Unexpectedly, a Communist view of religion developed during my interview with one of Hongkong's shrewdest Communists. She was Kung Peng, whom an American observer described as "beautiful and brilliant" when, during the war, she was aide to a top Communist in Chungking. At 33, wife of the Hongkong editor of the Communist news agency, she could still pass as an attractive product of a mission college, though long hours of labor for the party, care of a four-year-old child and the simple dress her devoted life requires have given her "that radical look."

Miss Kung, it turned out, *is* a mission school product. She was graduated from an Episcopal high school and Yenching University. She said she has read the Bible through six times and was baptized and confirmed in the church. In fact, it was Christian welfare work that first opened her middle-class eyes to the needs of China's masses and started her leftward swing. Today she edits the Communist English-language magazine, *China Digest*.

Miss Kung assured me that Communism gives freedom to every religion. During three years with the Communist Eighth Route army, she could have practiced any religion she wanted. In those days they occupied towns with Catholic churches but never troubled them, she asserted. So long as it is not against the government, the church may pursue any activity. And so long as they don't mix in politics, missionaries are free to do what they want. Unlike Russia, she added, the Nanking regime has not considered religion important, "so the smashing of the one does not mean the smashing of the other." A number of Christians in China are interested in Communism and are trying to fit the two together. Miss Kung sees no conflicts.

Planning for the Future

What all the liberal and Communist statements add up to is a concern about religious forces. This is a good sign, though it is going to take more than words to convince the Christian world of good faith. There is, at least, prospect of enough freedom in the China of the 1950's to justify planning a mission program. But there will have to be a new approach. A Communist-dominated China will be no place for elaborately housed institutions. Such a China will have no room for those whose frayed nerves can't take the irritations of bureaucrats who do not understand, or willfully misunderstand, mission goals.

"There is not much hope that [Christian work in Communist areas] can be done," a missionary friend writes from a north China Kuomintang area, which is expected to fall to the Communists at any time, "and it certainly can't be done with the present type of organization. It will have to be an organizationless type of church, if there is such a thing. Hospitals might continue, for they make a contribution that Communists can understand. Schools would probably have to go as Christian schools. . . . In fact, any organization which they can't control and have within their framework will be practically useless."

Yet there is hope for a simple, pioneering type of mission effort. The primitive "rough-it" work of the first century disciples comes to mind. The Friends Ambulance Unit, though it has no evangelization work, is active in Communist China and suggests a pattern. It would be a labor of tents and poor food and maybe overalls.

A New Kind of Missionary

This kind of job would require unique missionaries. They would have to renounce comfort as did the missionaries who first opened new lands a century and more ago. They would have to have the courage to face sudden death at the hands of foreign-haters who might not understand the party line on religion, and also the courage to tackle, or evade, their own government's reluctance to have citizens in danger areas. They would have to be young and rugged. They would need qualities of mind which allowed them to sympathize with Communist anger at exploitation but enabled them to resist the temptation to exploit hatreds and ignore personality as means justified to gain utopian ends.

But for the devoted there would be compensations. Talk about "building bridges of understanding"! The iron curtain cuts off Russia and central Europe, but it has not yet been demonstrated that there is an Oriental iron curtain. Perhaps China is the one place on the globe where an imaginative church, with great experience of the land, could be a leaven able to penetrate the brittle hardtack of Communism.

Autumn Vineyard

DID HE, too, love such quiet slopes
As these, with line on line
Of beauty traced—so brief an hour—
In purple fruit and vine?
Did he find peace—who soon must shed
His blood like wine?

LESLIE SAVAGE CLARK.

The Cracker Boy's Vote

By Renwick C. Kennedy

SATURDAY and Sunday were the best days of the week for the Cracker Boy. On Saturdays he went to town and spent the day. On Sundays he visited his neighbors, and went to services at Bethel Baptist Church, which also was a matter of visiting his neighbors.

Every Saturday morning the Po' White Boy rose early, fed his mules and chickens, milked his cow, and took a bath in a tin washtub. About eight-thirty he cranked his jalopy and rode ten miles to Yaupon. Millie, his wife, usually went with him. Millie visited with relatives and shopped and went to the picture show. The Cracker Boy never bothered with Millie in town on Saturday. He gave her some money and left her at her brother's house. Millie went her way and he went his.

His way was well established. Promptly at nine in the morning he parked his old Ford on the courthouse square. The Boy walked across the street to Bloom's drug store and drank a bottle of red soda-pop. He bought a package of cigarettes and came back to the big oak tree on the courthouse lawn. There was a square of wooden benches around the tree. A square of four more benches was set a little further out, facing the benches built around the great trunk of the tree. The Boy sat down and spent the morning right there. At noon he went to Greasy Tom's restaurant and filled his stomach with hotdogs and more soda-pop. In the afternoon he loafed some more under the oak tree, did the little shopping he had to do each week, and went to the double-feature picture at the Palace theater. At five o'clock he picked up Millie at her brother's and they went home to feed the farm animals, milk the cow and get ready for Sunday.

I

The benches under the oak on the courthouse lawn were the Cracker Boy's school of political science. There he learned what was going on in the county, and in the state and the nation. Sometimes his schooling under the tree included international politics as well, the themes most often being the low, conniving practices of the English and the still lower communistic practices of the Russians.

The Cracker Boy had a certain independence of mind and did not swallow everything he heard under the oak tree. His recalcitrance irritated some people. On one occasion a candidate for county judge called him a radical when he voted for the candidate's opponent. An enemy once called him a Communist. But everyone knew the Boy was not a Communist. Most people said he was a stubborn, opinionated, ornery, red-headed cracker from the piny woods. The Boy owned his own place, and made a living and had some money in the bank, so he did not care very much what people thought of him.

The courthouse politicians spent most of the day every Saturday under the oak tree. Their clerks ran their offices while the politicians practiced politics with the voters under the tree. There were town loafers and country loafers there. Some of them were congenital loafers and others, like the Cracker Boy, were merely Saturday loafers.

II

One Saturday in the early fall the Boy opened the package of Chesterfields he had just bought at Bloom's drug store, lit one, and made an announcement to the oak tree loafers.

"I'm goin' to vote the Democratic ticket," he said. "Yes, sir! Me and my folks has been Democrats plum back to the Confederate War. I vote the Democratic ticket, come hell or high water. I don't care who the nominee is. If they nominate the Devil on the Democratic ticket, I'm still votin' the ticket. Yes, sir! That's me!"

These were brave words, because the Cracker Boy had never voted until he got out of World War II and found that veterans did not have to pay the poll tax. Millie did not vote at all, on account of no one paying her poll tax, though, of course, the Boy could have paid it if he had wanted to. Millie didn't seem to care, one way or another.

The politicians in the courthouse yard almost screamed with pain at the Boy's announcement. They said to him, "Po' White Boy, you don't know what you are sayin'. All of us been votin' the Democratic ticket ever since the First Battle of Bull Run, except a few people in 1928 that went runnin' off after Hoover, and they ain't never been received back into good society since. But this year ain't none of us votin' the Democratic ticket."

"How come?" asked the Boy.

"On account of Truman."

"What's he done?"

"He's for civil rights," they said.

"What's them?" the Boy asked.

"Well, it's a matter of lettin' the niggers vote," they said.

The Boy liked niggers but he wasn't much in favor of having them vote, so he sat still and listened to the politicians talk about it all morning.

III

The next Saturday the Boy made another announcement to the loafers and politicians gathered under the oak tree.

"I been readin' my papers all week," he said, "and I've made up my mind. I'll tell you what I'm goin' to do. I'm a-gonna vote for this here Tom Dewey. He's the man. He's a smart man. Any man that is smart enough to be governor of New York state is a smart man. He's

in favor of farmers and workers and peace, and I like him. He's gonna win anyhow, and I like to be on the winnin' side. I'm a-gonna vote for him."

This pained the courthouse politicians and the congenital loafers very much. They said, "Po' White Boy, this will not do. You cannot vote for Tom Dewey. It will never do."

"Why?" asked the Boy.

"Tom Dewey is a Republican. People in this county don't vote for Republicans. They just don't vote for Republicans."

"But he's a good man and he goin' to win," the Boy said.

"That is true, but it don't make no difference. In Yaupon county you do not vote for Republicans. Respectable people in Yaupon county do not throw dead cats into churches. Respectable people in Yaupon county do not vote for Republicans. That is all there is to it. It is just one of those things that is not done here."

IV

The Cracker Boy read his papers for another week and meditated profoundly while he picked his cotton and dug his peanuts.

The following Saturday he announced to the courthouse lawn crowd: "I'm goin' to vote for this here Henry Wallace. I like that man. He's for peace. He's for the common man. He's against the Big Rich. And he's a farmer like me. He'll see that all us farmers get treated right."

The courthouse politicians had a collective fit at these daring words from the Boy. "A vote for Henry Wallace," they said, "is just like votin' for Joe Stalin. It's votin' for Communism. It's votin' for Russia. It's votin' against the American Way. It won't do. It's near 'bout as bad as votin' for Truman. You might get run out of the county with tar and feathers on you if you vote for Henry Wallace."

"Well," said the Boy, "I'll vote for this here Norman Thomas then. He's a good man and stands for a heap of good things."

The politicians had another fit. "It's just the same as votin' for Henry Wallace," they said. "Same thing as votin' for Joe Stalin. There ain't no difference."

V

The Boy went home and spent another week harvesting his crop, reading his papers and thinking.

The next Saturday all the politicians and all the loafers met him under the oak tree, wondering if the Cracker had finally made up his mind, seen the light, arrived at conversion, and was ready to announce his vote for their heroes.

But the Boy crossed them up. "All right," he said, "you fellows tell me who to vote for. You don't want me to vote for nobody I want to vote for. Now how about you tellin' me?"

This upset the oak tree crowd for a minute, but only for a minute. They said to the Cracker Boy, "The man to vote for is Thurmond. Thurmond and Wright. They are Dixiecrats. We're all votin' Dixiecrat this year. Thurmond is the man to vote for. He's a great statesman."

"I don't know about that," said the Cracker Boy. "I been hearin' about Truman and Dewey and Henry Wallace for a long time. Them is big men. But I ain't never heared nothin' about this here Thurmond and Wright until right recent. I don't like to vote for peanuts when I can vote for big men. What's this here Thurmond stand for?"

"He stands for states' rights," the oak tree boys told him.

"What's that?"

"Well," they said, "states' rights means a heap of things, but the main thing it means is the nigger can't vote."

The Cracker Boy said, "I guess that's the main thing Thurmond stands for. Of course, I ain't strong for the nigger votin', neither. I like niggers all right, but I'm in favor of niggers stayin' in their place, and I don't think their place is votin'. But I want to know what else this here Thurmond stands for."

No one under the oak tree could tell him anything else Thurmond stood for.

"Is he for farmers?" the Boy asked.

No one could tell him.

"Is he for peace? Is he against the Russians? Is he for REA? I got electricity in my house from the TVA. What's Thurmond goin' to do about the TVA?"

No one could answer.

"I ain't never lost no sleep over states' rights," the Cracker Boy continued. "And I ain't never lost none over civil rights. In fack, I don't rightly understand neither one of 'em. I ain't worryin' about 'em. What I'm worryin' about is the price of cotton and peanuts the next four years, and keepin' them Russians down without no war, and havin' peace and prosperity, and I don't know what this here Thurmond is goin' to do about none of these things. All I know about him is he's against the niggers votin'.

"And," the Boy went on, "he ain't goin' to win. Them Dixiecrats ain't goin' nowhere. I hate to waste my vote."

The crowd under the oak tree sputtered and fumed awhile but had no answer for this.

They said, "All of us got to vote for Thurmond." That was all they could say in reply to the Cracker Boy's arguments.

VI

The next Saturday the Boy said to the oak tree loafers, "Boys, I've decided the way I'm goin' to vote."

"Tell us, Po' White Boy," they said with smug smiles of confidence.

"On November second," said the Cracker Boy, "I aim to go squirrel huntin' all day long."

This announcement stunned the courthouse lawn loafers.

But before the day was over seventeen of them, including four professional politicians, told him they aimed to go with him. Each of the seventeen told him this in private and in a strictly confidential way.

BOOKS

On Being a Preacher

I WOULD DO IT AGAIN. *By F. E. Davison. Bethany Press, St. Louis, $2.00.*

WHAT Dr. Davison would do again is to enter the Christian ministry. He has been in it for about forty years, so by this time he should have the facts on which to base an estimate of the rewards and punishments that go with that calling. Knowing him for a very honest man, I believe he would just as frankly have warned young men away from it if he had found it a blind alley.

Yet only indirectly and incidentally does he say anything to the young men to whom this book was originally addressed, in the form of lectures, about reasons for entering the ministry. Most of them were already headed that way. What he does is to give them, with the utmost frankness and concreteness, a picture of the situations and opportunities which he has confronted as a minister, the methods that he has found most useful in meeting them, and all the wisdom he can distill from his own experience in regard to every aspect of a preacher's life and work. Actually, therefore, this is a book of advice to young preachers, on everything from ways of preparing sermons and doing pastoral work to the importance of keeping their shoes polished. But the cumulative effect of the presentation must, it seems, inevitably be to make hundreds of young readers say, "That's the life for me"—and that not because it is made to seem easy or safe or rewarding in terms of status and popularity.

The book, like the man, is entirely unpretentious. It is well written, with frequent clever turns of phrase, but the style is not one that holds itself up for admiration but is a medium for the most clear and direct communication of ideas. I imagine that Davison would refuse an invitation to become a professor of homiletics and pastoral duties in a theological seminary, on the ground that he is only a practicing preacher and not a professor. Maybe he isn't, but he knows what young preachers need to know, and here he tells it to them, eye to eye and heart to heart. I found the book deeply moving in its sincerity, its simplicity, its practical wisdom, and its Christian concern for those things about which the Christian ministry ought to be most deeply concerned. It gave me the uneasy feeling that perhaps I have been wasting my time all these years by being a university professor and an editor. Maybe I had better start over and be the pastor of a church.

Dr. Davison's recent election as president of the International Convention of Disciples of Christ probably surprised no one—except him.

W. E. GARRISON.

Books in Brief

THE HOME BOOK OF PROVERBS, MAXIMS AND FAMILIAR PHRASES. *Selected and Arranged by Burton Stevenson. Macmillan, $20.00.* This book should have a long review, a *very* long review, for it is an enormous book (2,957 pages), big enough and good enough to justify what seems at first glance like a steep price. Stevenson is best known for his *Home Book of Verse,* and next to that for his *Home Book of Quotations.* But neither of those had the magnitude or exhibited the erudition that characterize this one. The scope is even wider than the title suggests. It invites comparison with the *Oxford Dictionary,* which gives the origin and the earliest subsequent uses of the many thousand words it lists. But, though the elements of language are words, the units of which discourse is constructed are often groups of words—phrases, or idioms, or even maxims and proverbs. Many of these larger units have a long history; they are interlingual, arising in one language and passing to others. They say no one can really speak Chinese unless he can both use and recognize quotations from the classics and allusions to them. Our own case is even more intricate for, if we know the resources of our culture, we constantly make "blind quotations" from unconscious allusions to this vast body of proverbial and other traditional material. This portly volume, slightly larger than a volume of *Who's Who in America* and on thin paper, assembles well over 100,000 quotations and classifies them under their key words. This is going to be invaluable in the editorial reference library. On the very first test it gave the source of a quotation which could not be found in Bartlett.

A READER IN GENERAL ANTHROPOLOGY. *Edited by Carleton S. Coon. Henry Holt & Co., $5.00.* This is quite frankly a collection of collateral readings for students in anthropology courses at Harvard. It will have other uses, for such a quantity (624 pages) of carefully chosen selections from great writers who have studied and described aspects of the human adventure cannot fail to contain much that will interest non-academic readers. Professor Coon's most valuable contribution, aside from a judicious choice of the materials, is the classification of them into seven categories corresponding to seven "levels" of human development: subhuman society; simple family bands; the band contains several families; the rise of specialists and multiple institutions; the number of institutions per individual increases and hierarchies begin; hierarchies and compound institutions; one complex social institution.

SURVIVAL OR SUICIDE. *By Harry H. Moore and others. Harper, $2.00.* A dozen or more authors in addition to the editor, who himself writes eight of the nineteen chapters, contribute to this meaty symposium which, in scarcely more than 200 pages, discusses most of the national and international problems which make this a difficult and dangerous age. The whole falls into three divisions: (1) The dangers and horrors of war with modern weapons, the near-chaos of the present world situation, the Russian enigma, and the preparations now under way for World War III. (2) The need of "understanding" among nations and the importance of understanding what "understanding" is, the relation of war to human nature, and the matter of preparing youth to live in the kind of world they will have to live in if they live at all. (3) The proposed and possible ways of building a united and peaceful world. This is a very comprehensive outline, but the book is no dry skeleton. There is meat on these bones. The diversity of authorship makes brief criticism and evaluation impossible, but it may be said that, in general, the authors are not extremists, they do not claim to have all the answers, they present more problems than they solve, and they furnish pertinent data and intelligent guidance to readers who wish to do their own thinking on these vital topics.

A LITTLE DEMOCRACY IS A DANGEROUS THING. *By Charles W. Ferguson. Association Press, $1.50.* Mr. Ferguson is one of that remarkable group of preacher's sons, ex-preachers and ex-missionaries who produce *Reader's Digest.* Recently

he spent a year as cultural attaché at the American embassy in London. Out of both experiences he has written this book about the frustration of the citizen in a democracy in these days when he knows more than ever about world issues and can do less than ever to influence government policies. As in the case of so many books of the kind, Mr. Ferguson's analysis is better—a lot better—than his constructive proposals. As a matter of fact, when he reaches the crucial question, "What's to be done about it?" all he has to suggest is that discussion groups should be started on a worldwide scale and important international policies should be settled by popular referendum. Being the honest person he is, he lets friends who have read the manuscript of his book point out that his "solutions" don't solve, and may easily create tougher new problems than the ones which now baffle us. I don't know whether he realizes how regrettably the answers he writes to the best of these objections fail to answer. P. H.

CORRESPONDENCE

Chinese Communists and Missions

SIR: In your July 21 issue Mr. Babcock wonders if it is the Communists or the missionaries who make it difficult for the church to work in north China. He quotes the *New York Times* report of Frank Miles and Margaret Stanley, who seemed to have no difficulty working with the Communists.

While in Nanking I talked with Miss Stanley. She and her group worked in the famous International Peace hospital in Yenan which has always been the show window of the Communists. All foreigners who worked there got along with the Communists. However, many other missionaries, notably doctors, have tried to do the same thing in other Communist-controlled districts and the Communists would have nothing to do with them, usually keeping them in house arrest or worse.

Nor have the Communists treated only foreigners that way. I personally know of Chinese doctors who were working in districts overrun by the Communists who were badly treated, and some even killed. The Chinese Communist, like his brothers elsewhere, goes on the principle that "he who is not for us is against us," and treats him accordingly.

Peace Memorial Hospital, DAVID W. GAULKE, M.D.
Tengchung, Yunan, China.

SIR: In his letter in the September 29 issue Perry O. Hanson told of the impossibility of doing mission work in Shantung because of the Chinese Communists. Not long ago I met a missionary in New York who was just back from Hweihsien, Shantung, at that time just fallen into Communist hands. She said that the reports she got showed the attitude of the Communists to mission work to be far better than she expected. Though the American missionaries had left, the work was still being carried on. She expressed her anxious desire to go back to the station, but her mission board advised against it.

Here is a concrete case of a board withdrawing its missionaries because of Communist advance. It makes one wonder whether the difficulties some missionaries are finding in Communist areas are due to the Communists or to mission policy. By withdrawing its missionaries long before a city falls into Communist hands, the church is identifying itself with the nationalist government, and it will be so regarded by the Communists.

As one who loves the Chinese church, I think this is a very dangerous stand for the church to take. The church has always been above politics, working in places where there is need, not where the conditions are easy.

New York, N. Y. MING SUNG.

SIR: How is the church faring in Communist areas? It is not possible to make a categorical answer, but from the experience of the past three years one can make certain generalizations.

When the Communists first take over an area they tend to be lenient. This past summer two of the American Board stations in Shansi, Taiku and Fenchow, were occupied by the Communists. Notices were put up saying that church organizations were to be protected and should carry on as usual. So far this has been possible. The hospitals, schools and churches in both places continue. Four American missionary women are permitted to carry on their work.

In other areas where the occupation has lasted longer there comes a second period. Often it comes when the civil officials arrive to take over from the military. It is a period of liquidation, of "people's trials," a period in which all those who for years have itched for revenge have their chance. How difficult a time the church has depends on many factors. Past history, mission policy, personalities involved including Communist and church officials—all make a difference. Perhaps even more important is the size and influence of the Christian community. Where it is a group that has been truly Christian and has the confidence and esteem of the common man, the treatment is correspondingly good. This is a sort of realized eschatology, a last judgment, in which public opinion takes the place of God.

The second period is characterized by insecurity, torture, cruelty and persecution. It is a trying time, but things level off in the third period, which usually doesn't make the headlines. People have to live, and a *modus vivendi* is established. Those who have survived the second period make their adjustment. Church life continues in many places, in some quite openly and with approval and in others very quietly, almost surreptitiously. Schools become practically impossible, for education is the prerogative of the authorities who want nothing that seems effective (in their sense) that they cannot control. Medical work continues, but the matter of supplies and finances is difficult. Pastors and evangelists find it necessary to adopt a trade in order to support themselves and to show that, in Communist terms, they are making a contribution to society. It is not a situation in which the church can grow, but it is one in which it can hold on.

This is as far as the situation has developed at the present time.

American Board Mission, ROBBINS STRONG.
Tunghsien, Hopei, China.

Dutch Premier Not a Catholic

SIR: In your issue of September 22 you state that "there is a Catholic prime minister" in Holland. This is not true. I was a visitor to the Amsterdam Assembly and stayed at the home of H. Leo Beck, a nephew of the prime minister, William Drees. Mr. Beck is a student preparing for the Dutch Reformed ministry. All the members of his family are members of that church. So is the prime minister.

First Baptist Church, RUDOLPH LOIDOLT.
Bloomington, Ill.

[Our correspondent is correct. Our editorial paragraph failed to bear in mind that since the 1948 editions of the *World Almanac* and the *Information Please Almanac* went to press the Catholic premier, L. J. M. Beel, has been succeeded by Mr. Drees, a Protestant.—THE EDITORS.]

The Russians Have a Case

SIR: As the Berlin crisis has become acute, finally being referred to the U.N., no paper or news analyst, so far as I have learned, has pointed to Article 107 of the Charter as a factor which may have some bearing. I raise the question whether the

submission of this issue to the U.N. is not illegal under the provisions of this article.

The final article of the Charter (number 107), aside from the clauses on amendments and ratifications, reads: "Nothing in the present Charter shall invalidate or preclude action in relation to any state which during the Second World War has been an enemy of any signatory to the present Charter, taken or authorized as a result of that war by the governments having responsibility for such action." Evidently the article was inserted at the very end to forestall any U.N. review of the conduct of the victorious powers toward the defeated nations.

Of course, we may argue that Russian action in Berlin is unwarranted, or that it is directed against the other occupying powers rather than against the Germans. Yet Russia may assert that all her machinations are undertaken to fulfill her "responsibility," as she sees it, under the Yalta, Potsdam and other agreements, and that therefore any review by the U.N. Assembly is inadmissible. In any event, it does seem that a consideration of Article 107 is relevant. Is the submission of the Berlin issue to the Assembly tenable while 107 remains in the Charter? Admittedly, the Berlin situation is a threat to peace. But . . . "Nothing in the present Charter shall invalidate or preclude action" appears at least worthy of a thought.

Montana State University, Missoula, Mont. OSCAR J. HAMMEN.

[Professor Hammen is a good prophet. His letter, written before the Berlin case came before the Security Council, forecasts exactly the argument advanced by Mr. Vishinsky.—THE EDITORS.]

Orthodoxy and Stanley Jones

SIR: I read with interest the article "Reordination, or Right Hand of Fellowship?" from the pen of E. Stanley Jones, which appeared in your distinguished weekly on September 8. Speaking frankly, I was dismayed by his high-handed handling of the problem concerning the proposed federal union of churches. He avers that the holy apostles were "ordained" by our Lord simply by his act of setting them apart. To quote him, "They were ordained by his choosing them. That choice set them apart. That is the real ordination."

Is it, really? We read in the Gospel of St. John that after his resurrection our Lord "breathed on them, and said unto them, 'Receive ye the Holy Spirit' " (John 20:21). And, in addition to that, he advised them not to depart from Jerusalem for a while: "Ye tarry in the city, until ye be clothed with power from on high" (Luke 24:49). Then the day of Pentecost came and the holy apostles received the Holy Spirit. Which was the real ordination?

Again, it is instructive to read the election report of the twelfth apostle to the succession of Judas (Acts 1:15-26). After the qualified candidates were nominated by the whole meeting, the Lord was invoked to make the final decision by lot. In Greek, "lot" is *kleros*. Accordingly, in the election of the first "cleric," Matthias, more was involved than a simple "right hand of fellowship" with the assumption that "God will accept him and use him."

Similarly, in the report about ordination of the seven deacons by the holy apostles, we are informed: "When they had prayed, they laid their hands upon them" (Acts 6:6).

It is quite true that St. Paul claimed that his own "ordination" to the apostleship was obtained in an extraordinary way, as Dr. Jones very nicely pointed out, but it is equally true that St. Paul regarded his own case as an exception and not as a general rule. For, in ordaining others, St. Paul was not satisfied with a mere declaration of "calling" on the part of candidates and did not seal such a declaration with the "right hand of fellowship." He used the sacrament of ordination. Thus, we find that he did not just shake hands with St. Timothy but sacramentally ordained him and instructed him, "Stir up the gifts of God which is in thee through the laying on of my hands" (II Tim. 1:6). In another letter St. Paul advised him, "Lay hands hastily on no man" (I Tim. 5:21). Contrary to all this, Dr. Jones contends that "God apparently accepts a man and uses him without reference to what hands were laid on him, or not laid on him."

Assuming it as a matter beyond any conceivable doubt that he is standing with both feet on the biblical ground, Dr. Jones exhorts his potential critics with the following advice: "Don't argue with me over that; argue with God and the facts." I would address to Dr. Jones his own advice: "Argue with God and the facts."

Serbian Orthodox Church, McKeesport, Pa. M. G. POPOVICH.

Danish Reply

SIR: A newsletter in your issue of August 11, page 811, suggests that the Danish church "courts" German Protestants. If by this expression the writer, Ernest Lefever, means to say that through doing charity work in Germany and inviting German pastors to spend their vacation in Denmark the Danish church is prompted by selfish motives, he makes a serious accusation, and one that is entirely without foundation. What can the Danish church gain by such work? Thank God, not all Germans look upon it as Mr. Lefever does. Let me call your attention to my own newsletter in your issue of September 8, page 925.

In the same paragraph of his newsletter Mr. Lefever makes a grave misstatement. He writes that 1,000 "German" children are in Danish Sunday schools in the border town of Flensburg. The fact is that the German children in Flensburg have their own Sunday schools; the Danish Sunday schools receive only Danish children. Mr. Lefever apparently views the work of the Danish church in south Schleswig with the same disfavor as Bishop Wester, and suspects her of political motives. The Danish church is not carrying on any propaganda whatever there, and is confining her work to the Danes in the district.

Roskilde, Denmark. K. E. JORDT JORGENSEN.

First Prisoner of Conscience

SIR: Within a week of the close of the draft registration, a federal judge in Portland, Me., sentenced Ralph Cook, a predivinity student, to two years in a federal penitentiary for refusal to register. In view of discussions about the meaning of registration, the judge's statement is most interesting. He could not let off a youth who would have been deferred if he had registered because "the act of registration is the keystone of the system devised by Congress."

Should not this first prisoner of conscience under the atomic age draft law inspire all lovers of freedom to renewed effort to end conscription for atomic and bacterial war in this country? It is to be hoped that Christian ministers, whether or not they personally approve the civil disobedience stand, will back other youths as they come to trial in being true to their own consciences and will publicly appear in court with such youths.

Some time ago several hundred ministers signed a letter to American Christians of draft age in which they advocated nonregistration for all youths inwardly prepared to take that stand. If there are any ministers or lay Christians who would like to see the statement and consider signing it, they can obtain copies by writing me at 2929 Broadway, New York 25. It is my hope that Ralph Cook's conviction may serve as a spark to convince multitudes of others, whether or not they are directly subject to the draft, that a powerful civil disobedience movement should be organized in this country.

Fellowship of Reconciliation, New York, N. Y. A. J. MUSTE, Secretary.

Little Truth Left in George

SIR: Anyone who attempts, as does Mr. Lissner, to revive interest in Henry George and his ideas, is bound to have a tough time. George is, as Lissner says, "totally forgotten." The reason is that so little truth remains in his theory. His inadequate grasp of the nature of capital, labor, price, profit and even rent in modern economic life is revealed in his magnum opus, *Progress and Poverty*. This shows that George's economic ideas are a veritable hash, covered with sentimental and religious gravy. For a good scientific discussion of the single tax, see Professor Seligman's book on taxation, chapter 3. I hasten to add that George's—like Wallace's—heart was all right. But as an economist, he probably was a good printer.

Brooklyn, N. Y. BEN DAUBLIN.

NEWS of the CHRISTIAN WORLD

Lutherans Open Talks on Unity

Biennial Meeting of United Lutheran Church Approves Plan to Join Eight Denominations

By Harold E. Fey

PHILADELPHIA, Oct. 14.—Organic union of the eight denominations cooperating in the National Lutheran Council was approved by the 16th biennial convention of the United Lutheran Church. Six of the eight denominations have approved merger in some form in the past year. This convention heard P. O. Bersell, president of the Augustana (Swedish) Lutheran Church, endorse union. It also received a telegram from the American Lutheran Church, which was holding a simultaneous convention, saying it is ready to negotiate. Eight other Lutheran bodies, largest of which is the Lutheran Church, Missouri Synod, do not cooperate with the National Lutheran Council and so are not included.

Interchurch Agency Merger Opposed

The 572 delegates to this United Lutheran Convention accepted the report of a committee criticizing the merger of Protestant interchurch agencies which has been endorsed by 12 major denominations. The basis of the criticism was that the National Council of Churches of Christ, which is to be the name of the merged agency, is not constituted solely by churches and its constitution has not sufficiently guarded its evangelical character in all its departments and personnel. F. Eppling Reinartz, secretary of the United Lutheran Church, who presented the report, said that high officials of the Federal Council of Churches had indicated to his committee that the Federal Council may reconsider its approval of the merger, since the Foreign Missions Conference, the Missionary Education Movement and the United Lutheran Church will probably not enter under the present constitution. He did not name the Federal Council officials who take this view, but Roswell P. Barnes, associate secretary of that body, who had just addressed the convention, was sitting near him on the convention platform. Dr. Barnes did not comment on Dr. Reinartz' mention of "certain high Federal Council leaders," although their alleged opposition to the constitution of the National Council of Churches of Christ was the basis for Dr. Reinartz' motion asking the United Lutheran Church to take the initiative in bringing together the executive heads of the member churches of the Federal Council to reconsider the constitution of the National Council. The motion passed, without dissent.

Seeks Reconsideration

Dr. Reinartz said that "under no circumstances could we enter the National Council of Churches of Christ under the proposed constitution," although this language did not appear in the printed report of the Lutheran committee. Noting that the discussion of a merger of interchurch agencies has been going on since 1941, he said that "it is time for a fresh start," and that "there is no need to worry if a delay of three, five or seven years is caused." It was his opinion that the delay might be no longer than four years. He said that the fundamental difficulty in the way of establishing the N.C.C.C. is that it attempts to be both a council of churches, as the Federal Council is now, and an organization created by the boards of churches, such as those concerned with home missions, religious education and foreign missions. He objected to allowing the N.C.C.C. to co-opt members on the ground that this process made individuals who represented only themselves the equals of representatives of churches who were empowered to speak and act for their denominations. It was his view that the N.C.C.C. should have the same basis of membership that the World Council of Churches has, namely, it should consist of official representatives of churches which accept "our Lord Jesus Christ as God and Savior."

Defend Bishop Ordass

Acting upon representations made by Dr. Paul Empie of the National Lutheran Council and G. Elson Ruff, editor of the *Lutheran*, weekly magazine published in Philadelphia, the convention deplored Hungary's imprisonment for two years of Bishop Lajos Ordass, Lutheran bishop of Budapest. Evidence was presented that Bishop Ordass is innocent of the charges of illegal currency manipulation on which he was convicted. The relief money involved was sent the bishop by the National Lutheran Council, whose secretary insisted that all transactions were fully legal. Lutherans were asked to pray for Bishop Ordass and non-Lutherans were invited to consider the bearing of this case on religious liberty.

Object to Budget Raises

After considerable discussion and against a vote of about one-fourth of the delegates, the convention majority voted budget goals of $4,830,000 for 1950 and $5,220,000 for 1951. The goal of $3,000,000 for 1949 had already been adopted, and it was allowed to stand, but churches were asked to volunteer an additional amount equal to 1948 contributions. In addition, the church will attempt to raise $6,000,000 in 1949 for colleges and seminaries.

The trend toward Lutheran union was helped in several actions. A common hymnal and liturgy for use of cooperating churches was approved. The convention encouraged the establishment of inter-Lutheran junior colleges and a postgraduate theological seminary. Constituent synods of the United Lutheran Church were authorized to confer with N.L.C. denominations for transfer or exchange of congregations. Under the National Lutheran Council a joint Bureau of Service to Military Personnel, a commission on orphaned missions and location of an N.L.C. representative in Washington were approved.

The 1950 biennial convention of the United Lutheran Church is to be held in Des Moines.

Regret Choice of Housing Location

Chicago Council Submits to Pressure of Anti-Racial Forces in Relocating Slum-Clearance Displacees

CHICAGO, Oct. 15.—After one of the warmest fights to take place over any civic issue here in a long time, the city council recently approved nine sites on which the Chicago housing authority will construct some 2,000 dwelling units for low-income families displaced by the city's slum clearance program. The choice of sites, a compromise, was opposed by city planning bodies not connected with the administration and by the public housing association, the C.I.O., the A.V.C., the *Sun-Times* and the Chicago council against racial and religious discrimination. The churches had little to say. Basically the problem was a racial one, since around 50 per cent of those to be displaced are Negroes. The council, under fire from interests desiring to keep Negroes out of "white" areas, turned down a proposal by the housing authority that the new housing be constructed on certain large areas of vacant land on the city's outskirts. Instead, about half of the new units will be built in four small projects (the most expensive method) in "Negro" areas, three of them in the segregated slum areas from which the Negroes had hoped to escape. The others will be built for whites in "white" areas. Concerned observers are glad to know that the city is at last going ahead with its slum clearance program, but regret that a better choice of sites could not have been made.

• • •

A Prayer Arouses Debate

The Chicago church federation enlists a minister to open each session of the city council with prayer. On Sept. 10 the officiating clergyman, Julian J. Keiser of Warren Avenue Congregational Church, prayed so appropriately that Alderman Archibald Carey, himself a minister, moved that, contrary to custom, the prayer be included in the council record. Considerable debate ensued. Some aldermen pointed out that the prayer was quite frank, and might even be interpreted as uncomplimentary to the council. Others declared that to record it might establish a dangerous precedent. A few held that any prayer opening a session of the council should be recorded, as is done in the U.S. Senate. Alderman Carey's motion finally carried, but the council protected itself by making no dangerous commitment regarding future prayers by visiting clergymen.

• • •

New Day Arrives for Chicago Schools

The luncheon arranged by the citizens' schools committee Oct. 2 to give Harold C. Hunt a chance to report on his first year's stewardship as head of Chicago's schools ended in an atmosphere more like that of a revival meeting than an educational assembly. The report cited a re-

markable list of achievements: reorganization of the entire administrative setup, holding of examinations for principals and teachers, raising of salaries, appointment of textbook selection committees, initiation of a new purchasing system, increased attention to pupil welfare needs, and establishment of a significant program of intercultural and intergroup relations. Not resting upon his laurels, Superintendent Hunt set forth 25 major objectives for continuing improvement in the coming year, which he said could be achieved only with the continuing interest and support of the churches and all other constructive elements in the community.

• • •

Credits Churches with Significant Aid

In his address to the citizens' meeting, John A. Lapp, chairman of the schools committee, paid tribute to the church federation of Greater Chicago, which at the height of the campaign to obtain a new school regime called upon Protestant ministers to address their congregations on a given Sunday on this pressing civic problem. William J. Traynor, president of the school board, expressed the satisfaction he and other board members feel with the progress made in one short year. Others cited the new spirit of democracy which prevails in the schools and the new and confident expectation on the part of the public that the schools will be increasingly able to fulfill their significant function in the city's life.

• • •

Shaver Reports Weekday Education Continuing

Weekday religious education throughout the country presents a favorable picture in spite of the adjustments being made to comply with the Supreme Court ruling in the Champaign case, it was indicated in the report made by Erwin L. Shaver to the semi-annual meetings of the International Council of Religious Education held here Oct. 4-12. "The majority of the states, including those in which the program has been most extensive, are continuing their work," Dr. Shaver said. Reports from representatives from all sections of the country indicate that not more than 10 per cent of the communities which have had weekday religious education programs have had to make any change in plans. Most of these have simply changed to after-school hours, and only a very few have had to discontinue their programs altogether.

• • •

Survey Area for Reception Of Displaced Persons

The Illinois displaced persons commission late this month will sponsor a survey to find out how many refugees from overseas might be given jobs and homes in the state without displacing any present citizens or residents. The survey will be made by a committee of which Robert Gordon, director of the state department of labor, is chairman. The commission is relying on the churches to distribute the survey blanks and see that they are filled out and returned, and will also distribute them throughout other interested organizations. It has asked the churches to help in preparing communities for the proper reception and assistance of the displaced persons as they arrive. Chauncey McCormick, social, civic and welfare leader, has been elected chairman of the commission, succeeding this correspondent, who was appointed by Governor Green to serve until the commission was permanently organized.

• • •

And So Forth

Thirty-two ministers new to the Chicago area were taken on an orientation tour of the city Sept. 27 by the church federation. They heard Robert F. Nelson, head of United Charities, tell of social welfare problems and services. This is one of a series of trips planned to help new ministers understand the city and its problems.

Kenneth M. Hildebrand, recently associate pastor of Fourth Presbyterian Church here, has become pastor of historic Central Church in the Loop. He succeeds Harold Ruopp, who resigned last year.

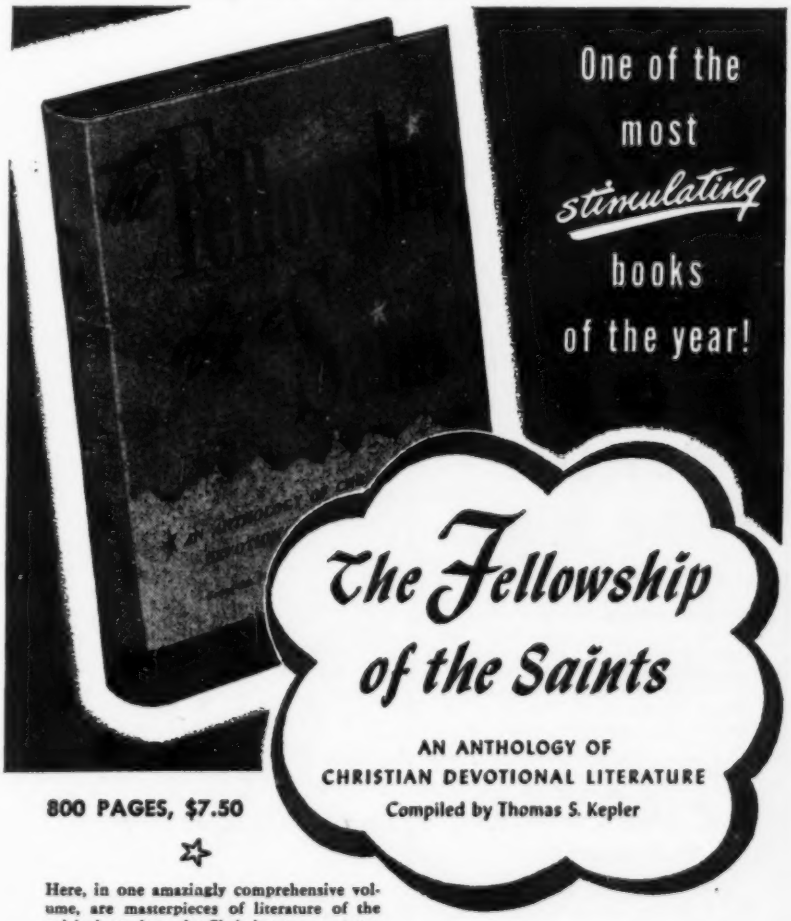
Takashi Tsuji, Canadian Buddhist priest, spent the first week of this month lecturing on Buddhism to various groups here under the auspices of the Eastern Young Buddhist League.

Homer A. Jack, for five years executive secretary of the Chicago council against racial and religious discrimination, has resigned to accept a call to become minister of the Evanston Unitarian Church. Dr. Jack was recently cited for his civic leadership by the Chicago Urban League and the Chicago *Defender*. Under his leadership the council has become a strong force for the betterment of human relations in the city.

VIRGIL E. LOWDER.

Define Released Time In Pennsylvania

The state department of justice has ruled that Pennsylvania pupils may be released for religious instruction outside of school buildings, provided regular school classes continue, and that school curriculums may include courses on religion or church history, taught by public school teachers on a non-sectarian basis.


One of the most stimulating books of the year!
The Fellowship of the Saints
AN ANTHOLOGY OF CHRISTIAN DEVOTIONAL LITERATURE
Compiled by Thomas S. Kepler
800 PAGES, $7.50
Here, in one amazingly comprehensive volume, are masterpieces of literature of the spirit throughout the Christian era—excerpts representative of significant periods or schools of devotional thought and spiritual insight—from the first century to the present—which have most inspired seekers of eternal values throughout Christendom.
The scope of Dr. Kepler's latest work is monumental. Reaching across 20 centuries, he has gleaned these passages of living faith and fire. The 137 men and women represented in this classic anthology speak to us from all ages of Christianity. Biographical data and incisive comment precede each selection. A chronological table provides a clear time perspective. Indexed by authors.
AT ALL BOOKSTORES
ABINGDON-COKESBURY PRESS
CLIP AND MAIL TO YOUR REGULAR BOOKSTORE
Please send me:
THE FELLOWSHIP OF THE SAINTS—Kepler
Name
Address
City Zone State
Please add sales tax if it applies in your state.

SERMONS FOR THE NEW AGE

Edited by Sam Nader

In this outstanding publication of sermons, representing eight different branches of the Christian Church, twenty-three American preachers sound a clarion call to a new age in Christian consciousness. "A notable contribution to the American pulpit."—*Walton W. Rankin, Ed. "Monday Morning."*

Among the contributors are G. Bromley Oxnam, Robert James McCracken, Samuel M. Shoemaker, Paul Scherer, James Gordon Gilkey, Joseph R. Sizoo, Samuel McCrea Cavert, John Haynes Holmes, A. Powell Davies, and Harold C. Phillips. Price, $3.00

BEHIND THAT WALL

By E. Allison Peers

Brief illuminating studies on the writings and personalities of great men and women of the interior life, including St. Augustine, St. Bernard, Ramon Lull, St. Ignatius, Henry Vaughan. The volume is subtitled, *An Introduction to Some of the Classics of the Interior Life.* Price, $2.50

PRAYER

By Dr. Alexis Carrel

A study by a famous doctor and physiologist of the reality, meaning, and effects of prayer. "It is a book written by a layman for lay people. Here is a book to place in the hands of people who are skeptical or indifferent to prayer."—*Presbyterian Tribune.*

Price, $1.25

Morehouse-Gorham Co.
14 E. 41st Street, New York 17
29 E. Madison Street, Chicago 2

Open Interracial Methodist Church

Bishop Oxnam Welcomes First Negro Unit to New York Conference Under New Authority

NEW YORK, Oct. 14.—Acting under authority granted at this year's quadrennial Methodist General Conference, Bishop G. Bromley Oxnam recently reopened Janes Methodist Church, Brooklyn, as a Negro congregation directly responsible to the New York conference over which he presides. All other Negro Methodist churches in the area are responsible to the Delaware conference and a Negro bishop. Bishop Oxnam's action officially broke down this racial barrier, for the reopening of Janes marks the first constitution of a church since the authority was granted. "We are not opening another Negro church this afternoon," the bishop told his audience of 2,000. "We are opening another Methodist church." The church will be interracial; a number of former (white) Janes members are continuing their service to help the new congregation in its development. Cyrus W. Perry, chaplain of the famous Negro unit in World War II, is the pastor. In his sermon Bishop Oxnam declared that "the mission of the church is to heal its divisions and to eliminate racial and religious antagonisms."

• • •

Clifford W. Petitt Heads Protestant Council

At a joint staff meeting of officers and workers of the Protestant council of New York, Clifford W. Petitt was introduced as the new executive director, succeeding Earl F. Adams. Mr. Petitt, a layman, is on leave of absence as business manager of the New York Y.M.C.A. He began his career as a "Y" executive in 1911. He was an executive of the International Committee of the Y.M.C.A., serving in China from 1918 to 1930 and again from 1936 until 1939, when he took over the New York position. An active member of Riverside Church, he was chairman of the committee responsible for bringing Robert J. McCracken to the pulpit formerly occupied by Harry Emerson Fosdick. He was a founder of the Community Church in Shanghai and served as secretary of its board 1919-30.

• • •

Says Persecution in Spain Continues

"Persecution of minority groups in Spain continues to an alarming degree," declared Stanley I. Stuber, chairman of the Baptist World Alliance's commission on religious freedom, in a statement issued here Saturday. He insisted that the U.S. had "much to lose and little to gain" through recognition of Spain. Dr. Stuber returned last week from a European tour that included short visits to Madrid and Barcelona. "Having had a taste of fascism in Spain in the form of religious persecution of Protestant churches," he said, "I am greatly troubled by those U.S. congressmen, generals and big business men who are openly advocating a military alliance with Spain as well as official recognition." After Dr. Stuber presented his documented evidence of persecution of Protestants to the alliance's executive committee in London, the committee authorized the sending of a delegation to General Franco with a detailed list of complaints on violations of the religious liberty clause in the Spanish constitution.

• • •

Religion and Labor Foundation Honors F. H. LaGuardia

A posthumous citation was given to Fiorello H. LaGuardia by the National Religion and Labor Foundation at a special service held in the Community Church here Wednesday in connection with its annual meeting. The award for "social justice" was merited by the late mayor, said the citation, "because his life was devoted to the welfare of men everywhere. . . . We honor him for his high ideals, for his deep sincerity, for his indomitable courage, and for his achievements in behalf of social righteousness."

• • •

Proposes 'Tower of Prayer' For Manila Church

The Federal Council of Churches last Thursday gave a luncheon in honor of Josefina R. Phodaca, lawyer and only woman member of the Manila municipal council, who is in this country to study municipal problems, particularly housing. An elder of the United Church of Manila and formerly a student at Union Theological Seminary there, Miss Phodaca is intensely interested in the Christian movement in the Philippines. She made an appeal for a "tower of prayer" to which the 65,000 students living and working in the vicinity of the United Church could go, even though they were of different faiths, and "kneel down to God."

• • •

And So Forth

The "Protestant community caravan" stopped off at Ridgewood Presbyterian Church last Wednesday evening to give members of Ridgewood churches an opportunity to learn more about the activities of the Queens federation of churches. Different phases of the program were explained by George W. Parsons, federation president, Howard C. Shaffer, Jr., Chilton C. McPheeters, Matthew L. Dann and Albert L. Potter. Charts and exhibits vividly set forth the federation's activities.

More than 600 persons on Sunday attended the rededication service at which members of Flatlands Dutch Reformed Church, Brooklyn, celebrated the 100th anniversary of the present building. Among them were descendants of families which worshiped in the church when it was founded in 1654.

L. H. R. Hass has resigned as pastor of Hanson Place Baptist Church to organize the first of three new churches which the Baptist church extension society of Brooklyn and Queens plans for Nassau county.

More than 1,000 persons crowded Christ Church (Methodist) on Monday for the funeral of Richard W. Lawrence, noted churchman and chairman of the Y.M.C.A. of New York city.

Kenneth Neal Alexander on Sunday preached his first sermon as associate pastor with Ralph W. Sockman of Christ Church. He was formerly pastor of First Methodist Church, Germantown.

J. HENRY CARPENTER.

Students Look at Industrial Scene

Baptist and Methodist Groups Sponsor Seminars in Detroit Area—Race Tensions Mounting

DETROIT, Oct. 14.—Thirty-seven picked students from universities and theological seminaries across the country were in this city June 19-Aug. 23 for the "students-in-industry" seminar sponsored by the Northern Baptist Convention's National Council on Christian Social Progress and the local Methodist bishop's commission on industrial relations. Men students lived in barracks on church property, while the women were entertained at the Hubbard Y.W.C.A. All worked on the assembly lines of Detroit plants eight hours a day, observing industrial problems at first hand. In the evenings, they discussed their experiences and heard lectures by leaders in the fields of management and labor. At the end of the summer, they agreed that as a result of the seminar they were better prepared to apply Christian teaching to industrial situations. Plans for another seminar next year are under way. Adrian and Olivet colleges also conducted a joint students-in-industry project in Detroit during the vacation period.

• • •

Clash Over Negro Purchase Of Property

Detroit is again having trouble in race relations. Two Negro families recently negotiated for the purchase of property in a deteriorating neighborhood. Small groups of white people from outside the neighborhood picketed the home of the owner who proposed to sell to the Negroes. When they were dispersed under Michigan statutes prohibiting picketing in residential areas, they picketed the office building in which the owner works. At night, rocks were thrown through the windows of his home. He offered to sell the property to any of the pickets who wanted it, but it appears that their only purpose was to prevent sale to the Negroes. At night, rocks were thrown at the house, breaking 35 windows. For this offense, four men were arrested and three of them were fined $25 each. One midnight a crowd of 1,000 gathered at the house. Police dispersed it, and have since guarded the property. In spite of the attempted intimidation, the Negro families have decided to go through with the purchase and try to live in the community. Thus far, rioting has been prevented by wise police action, but feeling is running high among the city's Negroes. The Detroit chapter of the Michigan committee on civil rights, the Detroit interracial committee and the N.A.A.C.P. have kept in close touch with the situation.

• • •

School of Religion In 25th Year

The Detroit school of religion has just opened its 25th year with classes held at three centers in the metropolitan area. It hopes to break last year's record of 1,200 registrations. When the season ends, accredited religious education courses will have been offered in a dozen well placed centers, so that every church worker will have had a choice of several subjects. Charles W. Scheid, pastor of Grosse Pointe Congregational Church, is chairman of the project; Elizabeth Bulkeley, director of religious education for the Detroit council of churches, is dean.

• • •

Study Reveals Challenge To Churches

Opportunities for churches to perform even more significant service in reducing juvenile delinquency are revealed in the series of studies being conducted by William W. Wattenberg, associate professor of educational psychology at Wayne University, under the joint sponsorship of the university and the Detroit police department. Studies on some 5,000 boys arrested here during 1946 and 1947 show that religion plays a positive role in preventing boys from repeating offenses, and that churches have contact with many boys whose misconduct has brought them to the attention of police. Two-fifths of all boys in trouble attend church regularly. There is no breakdown of figures into Catholic and Protestant groups. The studies show the importance of the family unit; only one-twelfth of the boys arrested came from homes in which parents took part in the recreation of their sons. The findings so far released are only the first in a long-range program of studies to be undertaken.

• • •

Report on Amsterdam Assembly

Visitors to the Amsterdam Assembly from Michigan came home with a more optimistic attitude toward the World Council of Churches than has been expressed in many secular and some religious journals. Henry Hitt Crane, pastor of Central Methodist Church here, declared: "The ecclesiastical dream has actually been realized." "We have achieved more than I thought was possible," asserted Perry E. Gresham, pastor of Central Woodward Christian Church. "Now can't we have a united Christian church of Detroit?" Editor John E. Marvin of the (Methodist) *Michigan Christian Advocate* said, "A thoroughly cemented spirit of unity amid diversity marked the Assembly." W. Glen Harris, pastor of First Presbyterian Church, Birmingham, and himself a Ph.D., criticized the Assembly for permitting the discussion to be dominated by theological professors, "whose talk was too abstract." However, he praised the 800-word message as the high point of the sessions. Others from Michigan at Amsterdam were Robert Bartlett of Plymouth Congregational Church, Lansing; Mrs. Arvid Andresen, newly elected executive secretary of the Ann Arbor council of churches; and your correspondent.

• • •

And So Forth

Dr. and Mrs. Frederick Olert have been appointed by the Presbyterian, U.S.A., Board of Foreign Missions to visit its mission fields in the Orient. Dr. Olert, pastor of First Presbyterian Church here, is president of the Detroit council of churches.

Russell S. Hubbard, consecrated suffragan bishop of the Episcopal diocese of Michigan Aug. 24 at a service in Bar Harbor, Me., has arrived in Detroit to begin his new duties. G. MERRILL LENOX.

MASTERPIECES OF RELIGIOUS VERSE

Edited by

JAMES DALTON MORRISON

The largest

- 2020 poems by over 900 poets—1500 of which are not to be found in any other one anthology
- Over 700 pages in an extra-large format
- One hundred and sixty-six subject classifications, under seven general headings: God, Jesus, Man, The Christian Life, The Kingdom of God, The Nation and the Nations, Death and Immortality

The most convenient

- Over 1200 topics cross-indexed, in addition to the subject categories. Keyed with *Harper's Topical Concordance.*
- Title, author and first-line indexes
- Life span and identification of each poet given
- Both classical and modern poets in the same volume

The finest

- "An extraordinarily competent collection. In its field I do not know of a richer or more rewarding [one]."—LOUIS UNTERMEYER
- "A major event in both religion and literature, for which a great multitude of people will give fervent thanks."—HALFORD E. LUCCOCK
- "A definitive volume of great value. It overshadows any similar collection in the field and will remain for generations to come a standard work not only of reference but of sheer enjoyment."—JOHN GILLAND BRUNINI

$5.00

at your bookseller

HARPER & BROTHERS

49 E. 33rd Street, New York 16, N.Y.

Henry Wallace Urges Full Separation of Church and State

Basic Way To Safeguard All Religious Freedoms, He Says; Condemns Spirit of "Holy War"

New York—Standing firmly on the democratic principle of complete separation of church and state, Henry A. Wallace, Progressive Party candidate for President, pointedly is warning Americans throughout the nation that it is the fundamental step toward preservation of our religious freedoms.

It is noteworthy that the Progressive Party is the only political party in the nation which has incorporated this demand in its platform pledges.

To strengthen this separation of church and state, which in recent years has shown signs of weakening, Mr. Wallace has committed himself to four major points: protection of traditional American secular education; use of public funds for public schools only and not for sectarian institutions; ending of diplomatic relations with the head of any religious body; opposition to any attempt to involve America in a holy war.

Confident that this program has the support of the overwhelming majority of the American people, the Progressive Party is urging all voters to support its fight for peace, its demands that the United Nations be made stronger, its proposals that negotiations be resumed with Russia, its efforts to repeal peace-time draft laws and end peace-time armament building.

Readers are urged to send contributions to enable Mr. Wallace to reach the entire nation with this program by radio and through literature. The coupon below is provided for your convenience.

CC-5

PROGRESSIVE PARTY
39 Park Ave., New York 16

☐ I would like additional information.

☐ To carry on this fight, I enclose my contribution of $_____.

*Name*_____

*Address*_____

*City*_____ *Zone*____ *State*_____

Regret Tone of Lambeth Report

British Free Churchmen See Indication of 'Hardening' Attitude toward Non-Episcopal Groups

LONDON, Oct. 8.—The autumn congress of the Free Church Council at Bristol produced from Moderator Percy Evans some comments on the Lambeth report. He was disappointed to find hesitation on the part of a "substantial minority" of the Anglican Church on the question of union in south India, he said, and he detected throughout a certain "hardening of attitude" toward non-episcopal churches. Dr. Evans' apprehension is shared by many other free churchmen, who feel that Anglicans are still doubtful about their churchmanship. The Lambeth attitude is being contrasted unfavorably with that of the Netherlands Reformed Church, which at Amsterdam opened its communion service to all baptized and communicant members of the world church. Many free churchmen here wonder when the Anglicans will show themselves equally brave and hospitable.

• • •

Communist Propaganda Scores 'Wall Street'

The government's call to be prepared for emergencies has won a quiet but determined response from the British people. Opening a drive for recruits to the voluntary services, Minister of Defense Alexander was interrupted by Communist demonstrators whose chief slogan was, "No war for Yankee dollars; fight for peace, not for Wall Street." That is the text of Communist propaganda here. It would be idle to say that it deceives no one; it *does* deceive a few, and in these anxious weeks of regearing our preparedness for peace the Communists will undoubtedly gain disciples.

• • •

See in 'Problem Families' a Challenge to Religion

The report of the British Social Hygiene Council that there are in this country 80,000 "problem families" including 320,000 children reveals a bleak spot on our national life which baffles social workers. The "problem family" is not alone a product of poverty; investigations show that there usually is in these homes an income which would be adequate if used competently. Low intelligence, too many children, listless management, poor housing and lack of family discipline are invariably present. There is usually little contact with organized religion. However, the hygiene council evidently believes that the "problem family" presents an opportunity for Christian action. In many instances, it points out, all other forms of approach have failed. As one observer puts it, only someone with the capacity to "love the unlovely" can conquer in a situation of this kind.

• • •

Ecumenical Participation in Old Testament Study

The Society for Old Testament Study, which met recently in Manchester, presents a fine example of the ecumenical temper in Christian study. The chief qualification for membership is that candidates be able to read and understand the Old Testament in Hebrew; there are no sectarian or religious tests. The president for 1947 was a Jesuit father and for 1948 a Presbyterian; the president-elect, C. R. North, is a Methodist. Two former presidents were Jewish scholars. The society has drawn up a booklist in which it reviews 150 recent British, American and Continental books on the Old Testament. The list includes all important works in the field published on the Continent since 1939. A limited number of copies is available to non-members at $1 each on application to Prof. G. H. Davis, The Dell, Westbury-on-Trym, Bristol, England.

• • •

Mission Societies Entertain African Delegations

The missionary societies with headquarters in London gave a tea party Oct. 3 for the delegations attending the African conference called by the government's colonial office. No speeches were made, nobody talked about hopes and dreams, but it was in a quiet way a remarkable occasion. The majority of the African delegates were present, thereby acknowledging their relationship to the Christian church in Africa. Most of them had received their early training and education in mission schools and owe much to the care and friendship of individual missionaries. It was one of those occasions when the "toil of lonely workers in some far outlying field" reaps its harvest, and a benediction falls on years of seemingly fruitless work.

• • •

And So Forth

The Bishop of Jarrow is in Finland representing the Church of England at the quadricentennial celebrations of the translation of the New Testament into Finnish.

At the John Robinson Memorial Church, Gainsborough, a 30-foot mural depicting John Robinson bidding farewell to the Pilgrims at Delftshaven and the departure of the Mayflower from Plymouth has been unveiled.

W. S. Flowers of the Baptist Mission was one of the last to leave Tsinan, China, before its capture by Communist forces.

The death of Leyton Richards, as noted in The Christian Century, marks the passing of a gallant pilgrim. As a minister in Congregationalism's leading provincial citadel (in Birmingham), Dr. Richards preached to the mind; as a leader of pacifist thought he could persuade the heart. Although he remained a Congregational minister, he had, during his retirement, attended a Quaker meeting. His gay, undaunted spirit will be missed on both sides of the Atlantic. He loved America.

Students from overseas are crowding British universities and colleges this autumn. Of the 3,000 reported to be enrolled, 1,500 hold government scholarships from British colonies. Accommodation is a big problem. Outside of Oxford, Cambridge, Nottingham and Exeter, British universities are poorly equipped with residence facilities, and an investigation has revealed that fewer than one-third of boardinghouse managers will accept colored students.

CECIL NORTHCOTT.

Political Scene in Connecticut: Mild

Voters Show Little Interest in State or National Drives – New Haven Plans Religious Census

NEW HAVEN, CONN., Oct. 12. – Candidates for office in the November elections and experienced observers agree that up to now Connecticut voters have shown very little interest in either the state or national political campaigns. Chester Bowles, Democratic nominee for governor, has been waging a vigorous campaign against Republican James C. Shannon, who inherited the gubernatorial office on the death of James McConaughy. Bowles has been pounding away at the housing situation, advocating that 50,000 homes be partly financed by subsidies. The Republicans imply that while Bowles refused Progressive support, he still is tinged with "pink." During the past week both major parties have been claiming the credit for advances in legislation beneficial to labor. The Progessives withdrew their candidate for governor, Prof. Thomas Emerson of the Yale University law school, when Bowles was nominated by the Democrats, and they have endorsed Mrs. Chase Going Woodhouse and William Gaxton, Democratic candidates for Congress in the 2nd and 4th districts. In the 3rd congressional district the Progressive candidate, J. M. Marsalka, is waging a vigorous fight against Ellsworth Foote, Republican incumbent, and John McGuire, former Democratic state chairman.

• • •

Prepare for Interfaith Census

More than 2,000 workers are ready to make an interdenominational church census of Greater New Haven Dec. 3-5. Jewish synagogues and Roman Catholic and Protestant churches are participating. Co-chairmen of the steering committee are William J. Clancy of St. Aedan's Roman Catholic Church and William H Veale of First Methodist Church. From a spot survey the chairmen believe that 35 per cent of the people of Greater New Haven are without church or synagogue affiliation. The census is expected to cover 250,000 persons in 90,000 families

• • •

Latourette, Craig Report On Amsterdam

"We are still living in the early days of the church," Kenneth Latourette told the interdenominational mass meeting held last Sunday evening to celebrate the formation of the World Council of Churches. Dr. Latourette, who with Clarence T. Craig was the only person at the Amsterdam conference from New Haven, declared that the church today is a world-wide fellowship not on the defensive but creating new forms of missionary endeavor and succeeding. At the same meeting Dr. Craig deplored some of the press reports of the conference. He said that while many in Europe are very dubious of the future of the United Nations, no one at the conference had any doubt of

The perfect book for Christmas

● A memorably handsome volume; the first English translation, in narrative form, of Luther's highly individual commentaries on the Christmas story. Here Luther explains the doubts he himself might have had, if he had lived at the time of Jesus' birth Because he was personally familiar with the conflict between doubt and faith, his commentaries are a stirring revelation of how faith can be achieved even in the face of serious doubts. Arranged and translated by *Roland H. Bainton.*
Just published, *$2.50*

The MARTIN LUTHER
Christmas Book

Beautifully illustrated with 8 full-page woodcuts by ALBRECHT DÜRER, MARTIN SCHONGAUER, and others.

At your denominational bookstore THE WESTMINSTER PRESS, Philadelphia

Now . . . a new DAILY GUIDE *in* Purposeful Living

● Any person who reads this book and applies the guidance offered will find himself in finding God. He will discover the intensely practical laws of the spirit more readily applied to purposeful living than he ever imagined.

Each of the 12 major parts of the book is divided into 28 *daily* readings. For each day there is the indicated Scripture, the reading, the prayer, and a proposed experiment—all to help any reader *make a go of life!*

MAKING A GO OF LIFE may be used as daily readings for spiritual enlightenment, direction, and refreshment. Discussion groups will find its themes particularly stimulating.

Pocket size
352 Pages ONLY $1

Making a Go of Life

by ROY L. SMITH

Roy L. Smith is the editor of *The Christian Advocate* which now enjoys a readership of more than 400,000 copies weekly. He is one of the most stimulating writers and speakers of American Protestantism. His direct approach to current problems and clarity of his statements make his interpretations unusually realistic.

The Themes of the 12 Major Parts
THIS IS LIFE ETERNAL • OURS IS AN ORDERLY WORLD • THE FACTS OF LIFE • JESUS AS A SPIRITUAL EXPERT • HOW TO IDENTIFY GOD • WHAT ABOUT SIN? • GOD'S WAY WITH A MAN • THE DIVIDED SOUL • ASSUMPTIONS OF PRAYER • HOW TO FIND GOD • HOW TO LIVE BY FAITH • THE LAWS OF THE SPIRIT.

At All Bookstores . . .
ABINGDON-COKESBURY PRESS

Positive Plans For a Better World

by Richard Terrill Baker

In this age of darkness and despair, the Christian church comes out with a plan for constructive thinking and action that is thrilling and specific. ***Let's Act-Now*** tells how you can do your part toward building this better world. Stimulating reading. 128 pages,..... 50c.

At your bookstore

FRIENDSHIP PRESS
156 Fifth Avenue, New York 10

Fully documented with extracts from Kierkegaard's works

Kierkegaard's Philosophy of Religion

By REIDAR THOMTE. An introduction to Kierkegaard's celebrated theological writings, and to his basic philosophy of the three levels or stages of life – the aesthetic, the ethical, and the religious. *Just published, $3.50*

At your bookstore

PRINCETON *University Press, Princeton, N. J.*

They Still Need CARE! You can help destitute families and institutions in Europe by sending $10 CARE food and textile clothing packages. Delivery is guaranteed by this non-profit, government-approved agency. Mail orders to CARE, 50 Broad Street, New York 4, N. Y.

the future of the World Council of Churches.

• • •

Yale Divinity Opens With 328 Students

The Yale Divinity School opened its fall term with an enrollment of 328 students. In the entering class of 86 there are more veterans than in the entering class of last year, and also more married students. The address at the opening session was given by Paul H. Vieth, just returned from Japan where he has been on a year's leave of absence as a member of General MacArthur's advisory body. Also returned from a year's leave of absence is Millar Burrows, professor of biblical theology, who has been in Palestine and the Middle East carrying on the work of the School of Oriental Studies, of which he is president.

• • •

And So Forth

The Bridgeport council for interchurch cooperation has launched an expanded radio program this fall. It uses the Religious News Service weekly roundup, and sponsors "All Aboard for Adventure" as a Saturday-noon children's program. Another program, "Meet Your Minister," with Jennie Doidge, executive director of the council, as interviewer, will go on the air Nov. 15.

Mary Morrison has joined the staff of the Bridgeport council as director of children's work.

The Connecticut council of churches has given Harper & Brothers permission to publish a book of 384 pages made up of selections from various issues of *Thoughts of God for Boys and Girls.* This quarterly, which was originated by the council, has made great strides in circulation since its first issue. It is edited by Edith Frances Welker, executive secretary of the council. The Harper book will be off the press next month.

E. Ralph Wiborg.

Study in Denmark

Ecumenical Conference Is Attended by 40 European Protestant Pastors

Roskilde, Denmark, Oct. 1. – For 20 days in September the Danish Ecumenical Council was host to 40 Protestant ministers from Norway, Sweden, Finland, Holland, Belgium, Germany and Czechoslovakia at a study conference similar to the one conducted here last year. Sixty pastors were invited, but those from Poland and eastern Germany were unable to come. One Latvian pastor now living as a fugitive in Germany attended. The work of each conference day was divided into morning devotion, lectures, discussions, group work and Bible classes. Certain days were devoted to excursions. The conference ended yesterday, but some of the guests will spend 10 days in Danish parsonages getting an impression of church life in this country before returning home.

• • •

Finland Rebuilding Churches

In Finland's reconstruction program for 1947, churches were assigned a number-five priority. This year, seven new church buildings have been erected: two in east Finland and five in the completely devastated Lapmark, the most northern district in the country. The church in Rovaniemi was built with funds sent from Sweden, and the one at Salla with money collected in Denmark. For the first time in Finland's history, a pastor of the state church, P. Niemi, has been elected to parliament by the Social Democrats. The Conservative party has seven pastors among its representatives in parliament, but up till now the Social Democratic (labor) party has been strongly opposed to the church.

• • •

Wisconsin Sends Gifts To Denmark

In connection with Wisconsin's celebration of its 100th anniversary, the people of the state this summer sent a shipload of gift parcels to Denmark. When the "Danish immigrants' friendship boat" arrived last month, it was welcomed in a ceremony attended by many representatives of the government and of the city of Copenhagen. The mayor of the city thanked the state of Wisconsin. The representative of the American embassy who responded declared that Danish immigrants have made Wisconsin the leading dairy state of the U. S. While in comparison with many other European countries Denmark has made an encouraging recovery since the war, times are still rather hard because of the high cost of living and the strict rationing of many foods. Hence the gift from Wisconsin was doubly welcome.

• • •

And So Forth

After two months, Denmark's trial of war criminals has been concluded. Werner Best, German political leader of Denmark during the occupation, and Otto Bovensiepen, head of the Gestapo in this country, were sentenced to death. Two other Germans were given jail sentences of 8 and 20 years respectively.

Karl Vold, professor of Old Testament on the private theological faculty in Oslo, who was famed throughout the Norwegian church as a scholar and lecturer, died early in September at the age of 73. Professor Vold was very popular among the Oslo students.

Much interest centers in the election of a new bishop in Bergen, Norway. So far the leading candidate is Pastor Indrebo, widely known as a man of high theological scholarship and as an able administrator. During the occupation he was a leader of the underground movement among pastors.

K. E. Jordt Jorgensen.

Warns Catholic Parents On School Attendance

Catholic parents in the Mobile, Ala., diocese have been warned that failure to send their children to Catholic schools will result in their being refused the sacraments of the church, Religious News Service reports. A letter from Bishop T. J. Toolen, read from all pulpits recently, pointed out that the decision of the Supreme Court in the Champaign case "makes it necessary that every Catholic child be in a Catholic school." Previously, a diocesan law on the subject passed in 1937 had not been too rigidly enforced because of inadequate school facilities.

German Views of Amsterdam Vary

Reaction in Church and General Press Generally Favorable in Spite of Disillusionment

STUTTGART, GERMANY, Oct. 1.— German reaction to Amsterdam has, as a whole, been positive. One paper said that the World Council, because it lacks legal jurisdiction, rises above the nations of the world to show mankind a way out of chaos. Whether Amsterdam will be a real success will entirely depend, according to Bishop Wurm, head of the United Evangelical Church in Germany, on whether the resolutions accepted by the Assembly are put into practice. Bishop Stählin of Oldenburg says that Amsterdam was superior to Stockholm because it did not exhibit a feeling of security based on a doctrine of progress. This change reflects, he says, not only world catastrophe but also a deep change in Christian thought.

On Political Issues

There is not the same unanimity on whether Amsterdam was wise in attempting to drag political issues into its conferences. One commentator attacked the capitalism-communism controversy as a "nontheological sidetrack." He criticized the Assembly for permitting Professor Hromadka, member of the political action committee of the Gottwald government and an avowed supporter of the Communist ideology, and John Foster Dulles to present their theses. In the eyes of this commentator, Hromadka's presence at Amsterdam, together with that of the 12-man Czech delegation, was proof enough that he did not speak without the consent or even the pre-censorship of the Kremlin. He conceded that John Foster Dulles "could not be blamed for having spoken as a statesman and possible future secretary of state."

But the same critic approved of the request by Bishop Bell of Chichester for the conclusion of a just peace for Germany, the return of German war prisoners and a quick ending of war guilt trials, and of the Amsterdam resolutions on refugees. These are the aspects of the Assembly which have been hailed by the German public as its great accomplishments. O. H. von der Gablentz wrote in *Evangelische Welt* that Dulles and Hromadka were discussing only "the problems of yesterday." He said the Assembly rose above the false alternatives of capitalism and communism to a "politics guided by respect for the dignity of man." All this contributes to the most passionately discussed problem of German Protestantism today: Shall the churches step out of their splendid isolation, their mental "ghettos," and take an active part in the solution of political, economic and social issues?

Praise for Realism

Christ und Welt of Stuttgart praised the courage, dignity and realism of Amsterdam's attempt to attack the basic problems of our time and to set down principles of conduct. Bishop Lilje wrote in the *Sonntagsblatt* of Hannover that the absolute

THE *Children's Hour* LIBRARY

America's parents are discovering these beautiful storybooks for children — lavishly illustrated, sturdily bound in boards, printed on fine, strong paper. Bargain priced at 65¢ EACH

LET'S GO TO NAZARETH
By ELIZABETH LIGGETT REED. 14 full-color and 20 black & white illustrations by *Margaret Ayer.* The story of a little boy in Nazareth just before the coming of Christ. 50 pages, 8¾" x 6⅛". 65¢

JESUS: Stories for Children
By JAMES D. SMART. 14 full-color and 20 black & white illustrations by *Jonathan M. Swanson.* Brief stories which help explain Jesus to the questioning minds of young children. 50 pages, 8¾" x 6⅛". 65¢

DAVIE DECIDES
By DOROTHY W. ANDREWS. 14 full-color and 20 black & white illustrations by *Lucile P. Marsh.* How 5-year-old Davie learns to get along with others. 50 pages. 8" x 8⅛". 65¢

GOD'S WORLD and JOHNNY
By DOROTHY W. ANDREWS. 14 full-color and black & white illustrations by *Mary Royt.* Bedtime reading about how God planned the world, its people and animals. 50 pages, 8" x 8⅛". 65¢

A STAR SHONE
By ROBBIE TRENT. Illustrations by *Margaret Ayer.* New Testament stories, told with simplicity and understanding. 65¢

ONCE, LONG AGO
By MARY O. BRUCE. Illustrations by *Jonathon Swanson.* Old Testament stories with vivid pictures. 65¢

THINE IS THE GLORY
By FLORENCE M. TAYLOR. Illustrations by *Mary Royt.* The Lord's Prayer in pictures and simple words. 65¢

GROWING PAINS
By FLORENCE M. TAYLOR. Illustrations by *Lucile P. Marsh.* Christian principles for everyday situations. 65¢

The story of Jesus, for ages 9-12

THE KING NOBODY WANTED
By NORMAN F. LANGFORD. This generation's best-loved life of Christ for young readers. Illustrated in full color by *John Lear.* $2.50

At all bookstores
THE WESTMINSTER PRESS, Philadelphia

No paper is more widely read by the community leadership of America than The Christian Century. If you want to learn why people in responsible positions find this paper indispensable, fill in the coupon for a 13 week trial subscription. Send only $1.00.

Name.....

Street..... Zone.....

City..... State.....

Mail to The Christian Century, 407 South Dearborn Street, Chicago 5, Illinois

sincerity and the freedom from illusions or dangerous emotions which characterized the conference provided assurance that the churches were using sound methods in arriving at ways of common action.

These attitudes are the more remarkable because they must be set over against the deep skepticism with which Germans view all international conferences now. It is probably for this reason that the secular German press showed a decided apathy toward Amsterdam and gave the Assembly little coverage. Another reason was the disproportion between theologians and laymen, not only within the German delegation but also within the Central Committee. The fact that there are only 11 laymen in the committee's membership of 90 has been critically noted here.

A few German Catholic papers published long reports from Amsterdam, but did not offer any comment. The Catholics had turned the 700th anniversary of Cologne Cathedral, held only a short while before Amsterdam, into a mass demonstration which got great publicity. Shortly after the Assembly adjourned, they turned the 82nd annual Catholic Day of Mainz into a similar headline event by a broadcast from the pope to German Catholics. German Protestants are asking whether it was an accident that Amsterdam was bracketed between these large Catholic meetings. They observe that a straight line runs from the encyclical *Mortalium Animos,* which preceded the Stockholm conference, to the warning issued by the Holy Office before Amsterdam. These recent developments are sincerely regretted by many Protestants and Catholics alike. They hope that they will not affect the good relations which have existed between the two faiths in Germany since the days of their joint fight against nazism.

It is admitted that these developments have struck a severe blow to the Una Sancta movement, which had gained many followers among the younger generation of Protestants and Catholics. However, some very friendly and loyal words were spoken at Mainz concerning Protestants. The convention issued a statement which said that common suffering has produced "a feeling of unity between the two confessions." It thanked Evangelical ministers and laymen for help rendered the Catholic Church in its attempt to serve the enormous stream of Catholic refugees which has poured into some areas previously almost entirely Evangelical. The statement said that discussions between Catholics and non-Catholics have "reached a stage in which it is no longer a question of polemics or irenic attempts to bridge the chasm, but in which a strict search for truth has become a focal point. We acknowledge with satisfaction that this state of affairs has been agreed to by leaders of the ecumenical movement."

E. A. Hepp.

Protest Klan Excesses

Georgia Pastors, Church Groups, Speak Out Against Current Activities

Atlanta, Oct. 12.—Since the Democratic party's nomination of Herman Talmadge for governor on a platform built largely around white supremacy, Georgia's ministers and church organizations have been striking with renewed vigor at the Ku Klux Klan. After Klansmen staged a cross-burning in Valdosta, the local ministerial association adopted a resolution "emphatically condemning any and all such demonstrations." The Georgia council of churchwomen has protested against use of the cross as a symbol by "groups which seek to intimidate and terrorize defenseless people." At the annual sessions of the associations of the Georgia Baptist convention, now in progress, many ministers have delivered sermons appealing for an end to racial prejudice. In several of his thrice-weekly columns in the *Atlanta Journal* Pierce Harris, pastor of First Methodist Church here, has struck out at the Klan. Members of the Klan recently charged that Negro educators were "violating the segregation laws" when they conferred with white leaders at a meeting of Georgia state college officials at Milledgeville. University officials denied that the laws in question were being broken.

• • •

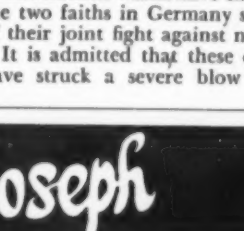
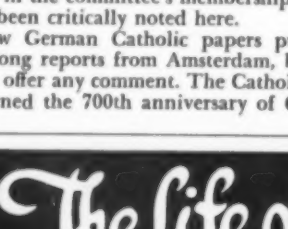
And So Forth

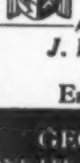
Tabernacle Baptist Church, Atlanta, will be observing its 50th anniversary when it is host Nov. 16-18 to the 127th session of the Georgia Baptist convention.

Wesleyan College at Macon, oldest chartered college for women in the nation, is presenting its "second century fund" appeal for endowment to Georgia Methodists this month. The institution is seeking additional endowment of $2,000,000.

Bessie Tift College, Baptist institution for girls at Forsyth, also is launching an endowment campaign in connection with its centennial celebrations to be conducted next year.

John J. Hurt.

The Life of Joseph
in Beautiful COLOR FILMSTRIPS
For one of the most compelling stories of the Old Testament, vividly presented in beautiful color, be sure to get the Life of Joseph Series, produced by Cathedral Films.


This series of the Life of Joseph clearly demonstrates how God provides for those who honestly serve Him, in the face of Temptations and great difficulties.
Your church school should have this significant filmstrip series . . . that really teaches!
In color . . . $5.00 each Series of 5 . . . $22.50
In black and white . . . $3.00 each Series of 5 . . . $12.50
Order from your church supply house, or send to
Cathedral Films
1970 NORTH CAHUENGA BLVD.
HOLLYWOOD 28 CALIFORNIA

• ALL CHURCH CRAFTS •
Studios of George L. Payne

American Productions in Stained Glass, Lighting Fixtures, Woodwork, Altar-Ornaments & Tablets
Genuine Carillons
American Representative of
J. Wippell & Co., Ltd.
Exeter • England
English Church Art
Address Inquiries
GEORGE L. PAYNE
ONE LEE PLACE • PATERSON 11, N. J.

THE MODERN MESSAGE OF THE PSALMS
by
Rev. RUSSELL A. PETERSON, M.A.
Former member Library Association, Luther Theological Seminary, St. Paul, Minn.
165 Pages; cloth binding; $2.50 postpaid
A New Translation of the 150 Psalms of David
MEADOR PUBLISHING CO.
Boston 15, Mass.

N. Z. Proposals on Gambling Slighted

Government's Sole Action on Commission Report Is to Order Referendum on Off-Course Devices

TIMARU, NEW ZEALAND, Sept. 24.—A mountain has labored and brought forth a mouse! This week, seven months after publication of the report of the royal commission appointed to investigate the extent and methods of gambling in New Zealand, the government has announced what action it contemplates taking on the proposals made by the commission, which had heard evidence and studied recommendations over an 18-month period (see The Christian Century for March 10). Everyone expected that a bill would be devised to incorporate at least some of the commission's proposals. Instead, the government has simply asked Parliament to agree to a referendum on a single recommendation—that off-course betting on horse races be provided for legally through establishment in all towns of agencies equipped with automatic "totalisators." The minister of internal affairs did say that the report would be discussed when the bill to initiate the referendum is given a second reading. However, this noncommittal action by the government means that effective legislation to control gambling and to reform the obvious abuses of present gambling facilities has been indefinitely postponed.

• • •

Churches Fear Totalisators Will Increase Gambling

Meanwhile, supporters and opponents of the proposal for legal off-course betting are marshaling their arguments. The racing clubs declare that the establishment of totalisator agencies will eliminate illegal bookmakers through whose hands a vast amount of money—larger even than the $120,000,000 wagered through totalisators on the racing courses—passes each year. On the other hand, the churches fear that provision of betting agencies in all towns will increase the total volume of betting and prove a powerful temptation to youth. Since the bookmakers themselves will contest the proposal, the leader of the opposition in Parliament forecasts that the referendum will "create an unholy alliance between the churches and the bookmakers." Legislation to control gambling in New Zealand, where, it has been estimated, $100 per capita is expended annually in bets, is long overdue.

• • •

Charge New Zealand's Yugoslavs Are Intimidated

The Yugoslavian steamer Radnik, which last year conveyed more than 100 members of the Yugoslav settlement in northern New Zealand back to their homeland, is again approaching our shores. A member of Parliament has alleged that other people in the settlement are being high-pressured into returning on the Radnik through threats of punishment to be visited upon relatives in the old country. In replying to the charge, the prime minister stated: "That sort of thing will not be tolerated in New Zealand." He suggested that the Yugoslavs concerned lodge complaints with the police. It has even been declared in Parliament that the Radnik should be denied entry into New Zealand waters.

• • •

Hold Ecumenical Youth Conference

The first New Zealand youth conference deliberately planned to be an expression of the ecumenical movement was held this month at Blenheim. Elaborate preparations had been made over the past two years by the youth section of the National Council of Churches. More than 200 representatives of the churches in the council, all of them under 35 years of age except the lecturers and a few leaders, listened to lectures on the ecumenical movement and the local church, the witness of Christians in society, and the Bible. They took part in study groups and open forums. The need for European relief was forcibly presented.

• • •

Conflict on South India Union

Reverberations of the controversy over the recent church union in south India have reached New Zealand. Canon A. H. Jackson of the Church of South India, now on furlough here, has been speaking in many churches about the union. However, the Anglican Bishop of Auckland refused him permission to speak in churches in the diocese on the ground that the Anglican Church in New Zealand is not in communion with the Church of South India. Canon Jackson protested in a letter, portions of which have been published in the press. "By standing in my way the Auck-

The One *Complete* BIBLE Concordance

Four Books in One—the Unfailing Authority

● The name "Strong" on a concordance is as significant as the term "Sterling" applied to silver.

Strong's *is* the standard reference work—the unfailing authority in its special field.

Strong's Concordance is a Big Book

● It is big in every sense of the word—big in concept; in theological and academic importance; in actual physical proportions. The main Concordance alone contains more than 1300 pages. And each of the remaining three sections is a good-sized book in its own right. This is the great Concordance of our time. There has been no work to displace it. There can never be a more *complete* Concordance, because Strong's contains *every word* in *every verse* of the Bible.

To possess *Strong's Exhaustive Concordance of the Bible* is to own a Bible Library in a single volume. The 1309 pages comprise the equivalent of four books. First, the Main Concordance, containing in alphabetical order, *every word* in the Bible and *every passage* in which that word appears. Then, there is a Comparative Concordance of the Authorized and Revised versions, including certain American variations. This is followed by a concise Hebrew and Chaldee Dictionary, with pronunciation clearly indicated. And, finally, a Greek Dictionary of the new Testament.

All this wealth of material, to which a hundred scholars gave a lifetime of effort, may now be yours, to treasure and to use, for only **$8.75** (or thumb-indexed edition for your convenience, just **$10**).

$8.75

Thumb Indexed, $10
If Sales Tax applies in your state, please add necessary amount.

At All Bookstores . . .
ABINGDON-COKESBURY

Strong's EXHAUSTIVE CONCORDANCE of the BIBLE

Order from your Bookseller Today!

Please Send Me:

____Strong's Concordance ☐ $8.75 ☐ $10

Name_____

Address_____

City_____State_____

$_____Enclosed

land diocese is standing in the way of the Church of South India and, I believe, in the way of an important movement of the Spirit of God in the world Christianity of this generation," he wrote in part. "The Auckland diocese has muzzled me, but I feel constrained to give my message in Auckland before I leave for India if a way opens up for me to do so. I shall speak as a presbyter of the Church of South India, and as such the Bishop of Auckland has no jurisdiction over me."

• • •

And So Forth

Mrs. M. A. Newlands, a Baptist laywoman and an active member of the South Canterbury branch of the National Council of Churches, has been appointed one of New Zealand's official representatives to the U. N. Assembly meeting in Paris. She is the first woman to be appointed by the government to such a position.

The opposition in the house of representatives has declared that the cost of maintaining a New Zealand minister and legation in Moscow is not justified. It suggests that an officer of the legation be attached to the British legation and that the money thus saved be used to establish more effective representation in Pacific areas, such as the west coast of the U.S., India and South Africa. Prime Minister Fraser has promised to take up the matter with the United Kingdom when he attends the prime ministers' conference in London.

MALCOLM W. WILSON.

VERSUS *Christmas!*

Who? Uncle Jimmy, in a one-act play by

Fred Eastman

"Uncle Jimmy versus Christmas"

that is both powerful sermon and compelling drama. The scene is Heaven and the subject Earth; yet it's *easy* to stage and cast. 2 men; 2 women.

Order your copy (50c) *at once, from:*

THE DRAMATIC PUBLISHING CO.
1704 S. Prairie Ave., Chicago 16, Ill.

PASTORS

Attend a Town and Country Minister's School on beautiful Northern Baptist Assembly grounds, Green Lake, Wisconsin.

School Dates are:

November 9-19, 1948
January 25-February 18, 1949
March 2-29, 1949

Write: Rural Church Center
Green Lake Wisconsin

Order Your Copies Now!

AMSTERDAM

a 32 page booklet containing the text of the official reports, and in addition the only comprehensive analysis and interpretation of what was said, by whom it was said, and what was actually accomplished. This eye-witness account (by Harold E. Fey, Managing Editor of *The Christian Century*) is an invaluable guide to an easy understanding of this historic meeting.

The real value of Amsterdam will be demonstrated in the individual churches of this and other lands. Do your part by organizing study classes or discussion groups, using this complete manual as a text. Order now! The booklet includes

I. The Amsterdam Message

II. A Report and Evaluation of Amsterdam

III. The Full Text of the Official Reports

IV. "Concerns of the Churches"

(Reports of four important committees on: Life and Work of Women in the Churches; The Christian Approach to the Jews; Significance of the Laity: Christian Reconstruction and Inter-Church Aid. These did not appear October 6)

Prices

25 cents per copy
5 for $1.00
100 for $15.00

Remittance must accompany all orders.

Use the Coupon

The Christian Century
407 South Dearborn Street, Chicago 5, Illinois

Please send me ..... copies of your 32 page report on AMSTERDAM. I enclose $..... in full payment.

Send to

Name.....

Address.....(Zone).....

The Church Roll

Stephen B. L. Penrose, Jr., formerly assistant director of the Near East College Association, was inaugurated Oct. 1 as president of the American University of Beirut. Dr. Penrose started his teaching career as instructor in physics at the university in 1928, later serving as dean of men at Whitman College, Walla Walla, Wash., and as a professor at Rockford (Ill.) College. During the war he was with the OSS, and recently was a special adviser on budget to Secretary of National Defense Forrestal.

William Wilson Manross, author of a number of volumes on ecclesiastical subjects, has been elected librarian of the Church History Society.

Darius L. Swann, 24-year-old minister and educator, has been named to the faculty of the University of Nanking. He is the first Negro to serve on a faculty of any of the mission-supported Christian colleges in China.

Hans Meiser, since 1933 bishop of the Evangelical Lutheran Church of Bavaria, is spending six weeks on a lecture tour of the U.S. under the joint auspices of the National Lutheran Council and the Lutheran Church – Missouri Synod.

President Hiroshi Hatanaka of Kobe College in Japan arrived in this country Sept. 3 for a speaking tour under the auspices of the Kobe College Corp., 19 S. LaSalle St., Chicago. Dr. Hatanaka, who is also pastor of the Koto United Church, a director of the Christian Education Association, a member of the organizing committee for the new National Christian University and a trustee of Doshisha, will remain in the U.S. until the end of January.

Hornell Hart, professor of sociology at Duke University and formerly professor of social ethics at Hartford Theological Seminary, has been named by the Society for the Psychological Study of Social Issues to receive the Edward L. Bernays atomic energy award offered for the best action-related research in the social implications of atomic energy.

Methodist Bishop W. Earl Ledden, president of the New York state council of churches, is visiting Rhodesia to study conditions affecting the work in that country of the Methodist Church.

Henriette Lund, consultant to the National Lutheran Council's division of wel-

FOR CHRISTMAS GIVING
— to clarify and deepen religious living —

I know of nothing that compares with this book. It will be a standard lectionary for years to come.
DOUGLAS V. STEERE

The CHOICE IS ALWAYS OURS

Source Book for Spiritual Progression

Edited by Dorothy Berkley Phillips
Elizabeth Boyden Howes
Lucille M. Nixon

A Unique Synthesis of Psychological and Religious Insight

Far more than just another collection of inspired writings, the 430 selections *are dynamically and sequentially integrated around a central theme.* Part I The Way; Part II The Techniques (for Progression on the Way); Part III The Outcomes (of the Way).

HOWARD THURMAN—
In my judgment nothing like this book has appeared before in our language.

D. ELTON TRUEBLOOD—
This book has been a labor of love and one of the most impressive of this generation.

HALFORD LUCCOCK—
This anthology is in a class by itself. It is an amazing collection of penetrating treatments of all phases of religious experience. Nothing of the sort has ever been done so completely.

NASH K. BURGER—
New York Times Book Review
The modern reader will find this a helpful and inspiring guide to the spiritual life.

$4.50 At Your Bookseller 525 pages

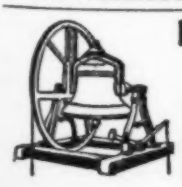
Richard R. Smith
120 East 39th Street
New York 16, New York

Choir and Pulpit ROBES
Large selection of fine materials, reasonably priced. Write for catalogue C-63 (choir robes); J-63 (junior choir); P-63 (pulpit robes).
COLLEGIATE CAP & GOWN CO.
CHICAGO 117 N. Wacker — CHAMPAIGN, ILL. 1000 N. Market — NEW YORK 366 Fifth Ave.

Our next week's ad prints the first half of PLEDGES TO FREEDOM, a Prose Text Hymn on Race Prejudice.

Send for Free Folder

WORSHIP-MUSIC INSTITUTE
1909 W. Baltimore St., Baltimore 23, Md.



MENEELY BELL CO.
22 RIVER ST., TROY, N. Y.
BELLS

fare for the past five years, has gone to Germany to assist displaced persons eligible for resettlement elsewhere.

Paul A. Schilpp, Methodist minister and associate professor of philosophy at Northwestern University, is spending the fall quarter teaching social philosophy at the University of Munich.

Bishop Edwin F. Lee, for 31 years a Methodist missionary in southeast Asia and formerly head of his denomination's Singapore area, died Sept. 14 at the age of 64. Bishop Lee, who during the war was director of Protestant work for army and navy chaplains, retired from the episcopacy in June.

Edwin McNeill Poteat, who recently resigned as president of Colgate-Rochester Divinity School, has accepted a call to Pullen Memorial Baptist Church in Raleigh, N. C. Dr. Poteat was pastor of this church from 1929 to 1937.

Fred S. Buschmeyer, pastor of Mount Pleasant Congregational Church, Washington, D. C., has been elected associate minister of the General Council of the Congregational Christian Churches to succeed Frederick L. Fagley, who will retire Dec. 31.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Mr. Peabody and the Mermaid (Univ.) Ann Blyth, Wm. Powell, Clinton Sundberg. *Comedy.* Staid Bostonian on Caribbean vacation catches a mermaid, installs her in private pool, finds her a balm for the misgivings his 50th birthday have inspired. Since only he can see her, complications ensue. Device wears thin before the end, but film is *good fantasy,* with undercurrent of wistfulness. M,Y

Pitfall (UA) Raymond Burr, Dick Powell, Lizbeth Scott, Jane Wyatt. *Drama.* Insurance investigator, bored with the humdrum, slips accidentally from marital propriety, pays a terrible penalty. An honest, realistic portrayal of situations so treated that they seem actual, not fictional. Its emphasis is on the man's mental suffering rather than on chance events that bring matters to a head. An *effective comment* on morality, devoid of the usual movie clichés, pat solutions. M

Sorry, Wrong Number (Par.) Burt Lancaster, Barbara Stanwyck. *Melodrama.* Heiress, selfish victim of neurotic invalidism, overhears through faulty phone connection hints that her husband, whose initiative her demands have ruined, plots to have her murdered within the hour. Her efforts to summon aid by telephone frustrated through coincidences, she at last faces truth about herself. Explanatory flashbacks to set background prove confusing, fail to establish convincing motivation. Essential sequences, however, are *suspenseful,* harrowing, and at least no happy ending is tacked on. M

A Southern Yankee (MGM) *Farce.* Eager to be a Union spy, St. Louis bellboy inadvertently gets his wish; in fear and trembling must execute mission behind Confederate lines. *Hilarious* incidents, plenty of slapstick in usual Red Skelton manner. M,Y,C

BEST CURRENT FILMS

For Family: Deep Waters, Fighting Father Dunne, Give My Regards to Broadway, Green Grass of Wyoming, I Remember Mama, Life with Father, Mr. Blandings Builds His Dream House, Olympic Games of 1948, The Overlanders, Rachel and the Stranger, The Search, The Tender Years, Thunder in the Valley.

For Mature Audience: All My Sons, Another Part of the Forest, Canon City, Four Faces West, Frieda, Great Expectations, I Know Where I'm Going, Rope, The Senator Was Indiscreet, Shoe-Shine, State of the Union, The Treasure of the Sierra Madre, The Walls of Jericho. 10-27-48

THE SMITH-GOODSPEED BIBLE

will help you understand the Scriptures because it is:

- In your language, the American language of today.
- In clear type.
- Arranged to distinguish prose from poetry for easy reading.
- Translated by world-renowned scholars and masters of modern American speech.

Tested and acclaimed by millions of daily Bible readers. In your choice of 18 editions in handsome, permanent bindings, priced from $1.00 to $12.50.

25th Anniversary Edition

The New Testament
AN AMERICAN TRANSLATION
BY EDGAR J. GOODSPEED

- Since 1923, when this New Testament was first published, more than a million readers have welcomed its beauty and clarity. Now it is available in this beautiful new anniversary edition, printed on high quality paper, handsomely bound, stamped with gold-foil, enclosed in a durable slip-box. $5.00

At all bookstores
THE UNIVERSITY OF CHICAGO PRESS
5750 Ellis Ave., Chicago 37, Ill.

GOWNS

• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES
Church Furniture · Stoles
Embroideries · Vestments
Hangings · Communion
Sets · Altar Brass Goods
CATALOG ON REQUEST
National CHURCH GOODS SUPPLY COMPANY
821-23 ARCH STREET, PHILADELPHIA 7, PA.

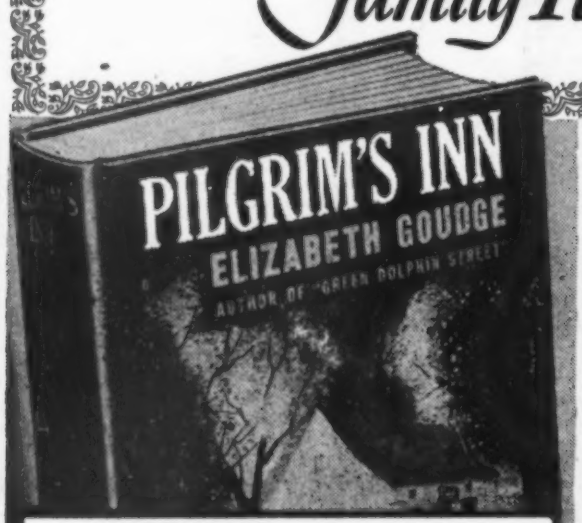
FOLDING CHAIRS
FOLDING BANQUET TABLES
IN STEEL OR WOOD
WRITE FOR CATALOG
J. P. REDINGTON & CO.
DEPT. R SCRANTON 2, PENNA.

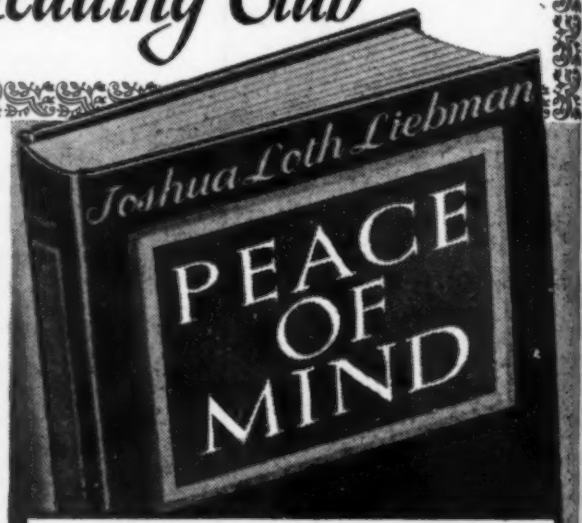
Two Great Books That Belong in Every Home

BOTH FREE

TO NEW MEMBERS OF THE

Family Reading Club





PILGRIM'S INN *by Elizabeth Goudge*

All America thrilled to "Green Dolphin Street" both as a novel and as a motion picture! Now Elizabeth Goudge's admirers will be *enchanted* by this story of a peaceful old seaside inn whose magic changed the lives of all whom it sheltered. A warm and happy book you *should not miss.* Publisher's edition, $3.00.

PEACE OF MIND
by Joshua Loth Liebman

Nearly a million copies of this great and famous masterwork have already been purchased! Many readers consider it—next to the Bible itself—as their greatest source of inspiration, true understanding, happiness and *peace of mind* during these troubled times. Publisher's edition, $2.50.

BOOKS FOR THE WHOLE FAMILY AT ENORMOUS SAVINGS!

Mail Coupon Now!

BOTH FREE
WITH MEMBERSHIP
PILGRIM'S INN *and* **PEACE OF MIND**
Family Reading Club, Dept. 9CHR
Mineola, New York

Please enroll me in the Family Reading Club and send me "Pilgrim's Inn" as my *free* Membership Gift Book and "Peace of Mind" as my first Bonus Book. Each month you will send me a review of the Club's forthcoming selection—which I may accept or reject as I choose. There are no membership dues or fees—only the requirement that I accept a minimum of four Club selections during the coming twelve months at only $1.89 each, plus postage and handling.

Mr.
Mrs. .....
Miss (Please Print)

Street and No. .....

City ..... *Zone* ..... *State* .....

Occupation ..... *Age, if Under 21* .....

Same Price in Canada: 105 Bond St., Toronto 2

YES, you are invited to accept the best-selling "Pilgrim's Inn" as your FREE Membership Gift when you join our book club—plus the inspiring "Peace of Mind" as your first FREE Bonus Book! We make this unusual offer to demonstrate how membership in the Club brings you the best and most enjoyable new books—at prices much less than the publishers' retail editions! The Family Reading Club was founded to find books for the whole family—books which are *worthwhile, interesting* and *entertaining* without being *sensational!* Read how the Club operates; then mail the coupon to join and get your *TWO free books!*

The Finest Book Each Month

Each month publishers are invited to submit books they believe will meet the Family Reading Club standards. Our Editors then select the book they can recommend most enthusiastically to members. These are the books which *every member of your family* can read—books to be read with pleasure, remembered and discussed with delight, and retained in your home library with pride. These are books which will strive for the majesty and beauty of such classics as "Random Harvest," "The Robe," "My Friend Flicka" and "How Green Was My Valley."

What Membership Means To You

There is no charge for membership in the Family Reading Club beyond the cost of the books themselves. You pay only $1.89 each (plus postage and handling charge) for the books you purchase after reading the book review which will come to your home each month. It is *not* necessary to purchase a book every month—only four each year to retain your membership! All selections are new, complete, well-printed and well-bound; each will be a real addition to your library. And your books will be delivered right to your door by the postman—ready to read, with no bother on your part!

Free "Bonus" Books

The Family Reading Club distributes a "Bonus" Book free for each four Club selections you take. These books will meet the high Club standards of excellence, superior writing and wholesome subject matter—and you can build up a fine home library this way at no extra expense. The purchase of books from the Club for only $1.89 each—instead of the retail prices of the publishers' editions of $2.75 to $3.50—saves you 25% to 35% of your book money. And when the value of the Bonus Books you get free is figured in, you will actually save as much as 50%! Now for the first time, the Family Reading Club offers to send you your *first Bonus Book in advance!*

Join Now — Send No Money

If you believe in a book club which will appeal to the finer instincts of every member of your family, let us introduce you to the Family Reading Club by sending you "Pilgrim's Inn" and "Peace of Mind" — BOTH FREE with membership! Just mail the coupon. This offer may be withdrawn at any time, so we urge you to mail the coupon NOW.

FAMILY READING CLUB • MINEOLA, NEW YORK